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CHRIST IN THE PROPHETS.

JOSHUA. JUDGES. SAMUEL. KINGS.

BY THE AUTHOR OF

"CHRIST IN THE LAW; OR, THE GOSPEL FORESHADOWED IN THE PENTATEUCH."

"The testimony of JESUS is the spirit of prophecy."—*Rev.* xix. 10.

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✠ A. M. D. G.

PREFACE.

THIS little Book, like its predecessor, is compiled from various sources, both ancient and modern.

The Jews divided the Old Testament into the Law, the Prophets, and the Psalms; and the Prophets were again divided into the Former and the Latter Prophets, of which the Former contained the Books of Joshua, Judges, Samuel, and Kings.

R. H. N. B.

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CHRIST IN THE PROPHETS.

Joshua.

IT has been well observed that the testimony of the Jewish nation to the Truth and Inspiration of the Old Testament, and the agreement of Israel and Judah in this respect, is a very strong argument in its behalf. And for the Christian the argument becomes unanswerable when it is remembered also that our Blessed LORD affirmed and sanctioned this opinion of the Hebrew nation by appealing to Moses and the Prophets, and grounding His own claims on their testimony, as well as by joining in the worship of the Jewish Synagogue, and Himself officiating therein. "I confess," says S. Augustine, "that I have learnt to pay such veneration and honour to those books which are called Canonical, that I most firmly believe that none of their authors ever fell into any error in writing them; and if I meet with anything in those books which seems to me to be at variance with the truth, I do not doubt but that either my copy of that book is faulty, or that the translation of it which I am using has missed the sense, or that I myself have failed to understand the

true meaning of the writer." And in another treatise he says, "Distinct from all other writings is the pre-eminence of the authority of the Canonical books of the Old and New Testament, which, being established in the age of the Holy Apostles, has been settled by means of the succession of Bishops in the Church. If the mind meets with anything in these writings that seems contrary to reason, we ought not to say that the author of the book has swerved from the truth, but rather suppose that our copy of the book is faulty, our translation erroneous, or that we ourselves do not comprehend the meaning. Whatever you read in the true text of Scripture, doubt not that it is true."

Some have indeed alleged that because it is the main end of Scripture to make us wise unto salvation, we may therefore be content with receiving its teaching in matters of doctrine, while we reject its revelation in matters of science. But who can thus draw the line between the world of nature and the world of grace? We cannot tamper with the physical phenomena, such for instance as the Creation, the Flood, the standing still of the Sun and Moon, without damaging the doctrines of the Gospel. There may be contradictions between our interpretations of Scripture and our interpretations of nature, but one or both of these may be erroneous, for it is quite as possible to read nature wrong as it is to wrest Scripture to our own destruction. And we may at least be sure that whatever difficulties we may find in the Old Testament, these were all known to CHRIST, and He received the Old Testament as the unerring Word of GOD, and has delivered it to us as such. His divine eye saw at one glance all the difficulties, geological, astronomical, ethnological, and phi-

lological, that ever have been, or ever will be raised to the Old Testament, and they were no difficulties to Him.

We must remember, too, that the Bible is utterly unlike any other book. It is the work of many writers, of different countries, and extending over a vast period of time, and yet it has but one Author, as well as one Subject, its Author the HOLY GHOST, its Subject JESUS CHRIST, the SON of GOD. For all the writers were inspired, in their several ways and degrees, to reveal some features of the coming CHRIST; and when He came He proclaimed Himself to be the final manifestation which all had in view, and claimed all the Old Testament Scriptures as testifying of Himself. The Bible therefore must not be treated like any other book. The Old Testament is full of inspiration, and its true meaning must be looked for in the New. The character of our Blessed LORD is such as was never drawn nor even conceived of, out of the Bible; the idea of a union of sinless human nature with GOD, and the consequences that result in the salvation of the world, were impossible till GOD had revealed them.

In the Old Testament the coming of CHRIST is gradually developed out of the testimony of a long succession of writers, "now in history, now in type, now in prophecy, sometimes in plain speech or figure, but more often in germs and indications which lie long dormant, till quickened into meaning by subsequent events." The Seed of the Woman, promised in one of the first pages of the Bible,[1] gradually takes shape and feature in the succeeding writings, till He flashes on the prophetic vision,—one while radiant in light, at another shadowed in gloom,—

[1] Gen. iii. 15.

the Messiah, "which was to come." And so with the typical characters of the Old Testament: they stand in the Holy Scriptures as types of JESUS CHRIST: for though no one of them can be regarded for a moment as a "perfect image" of the pure and sinless SON of GOD, yet each exhibits some characteristic, and contributes towards a conception which is only realized in Him.

With these preliminary remarks we may now turn our attention to the Book of Joshua, the first of those books of the Old Testament which the Jews classified under the title of the Former Prophets. Here we have, in the first instance, a history of the entrance of the children of Israel into the land of Canaan under the guidance of the successor of Moses, and their final settlement in that land which had been promised to Abraham for an inheritance. But the Book of Joshua has a two-fold character. It is called the Book of Jesus, in the Greek and Latin Versions; for while it looks back to the past history of Israel, it also looks forward to the future destiny of the world. The fulfilment of GOD'S promises to the literal Israel by the hand of Joshua, the son of Nun, was an earnest of a still larger measure of His grace and love, namely, the fulfilment of His promises to the spiritual Israel, the Universal Church, by JESUS CHRIST, the SON of GOD. In Joshua himself we have an image of JESUS going forth "conquering and to conquer"[1] the enemies of our salvation, and dividing out the kingdom of heaven among men. Hence this book must be regarded not only as a divinely inspired history of the entrance of Israel into the land of Canaan under Joshua, but also a representation of the acts of JESUS CHRIST, both at His first and second Ad-

[1] Rev. vi. 2.

vent, and of the extension of the Christian Church in the world, and her final settlement in the heavenly Canaan of her everlasting inheritance.

"GOD gave the land of Canaan to the literal Israel by Joshua, and so," says Origen, "He gives the good land to us by JESUS CHRIST," of Whom the Psalmist sings, "His dominion shall be also from the one sea to the other: and from the flood unto the world's end,"[1] denoting the spread of CHRIST's kingdom upon earth, where, "from one sea to the other" is explained of His coming forth from the hallowed womb of the Blessed Virgin, Who is the sea of glass like unto crystal before the throne of GOD, and coming to all penitent hearts which are seas of bitter tears; and also of our Blessed LORD's double sovereignty over the earth and heaven, the one sea denoting the troublesome waves of this world, the other the ocean of His love.

In the Book of Joshua, then, we pass on to another phase of the same relationship between the Old and New Testaments which we have already endeavoured to trace in the spiritual and mystical meaning of the law of Moses.[2] "If any writers were ever inspired by GOD," says the author of "Types and the Antitype," "it must have been to reveal His SON and give the world eternal life." "If we look on Joshua," says Bishop Pearson, "as a judge and ruler of Israel, there is scarce an action of his career which is not clearly predictive of our SAVIOUR. If we look on him as the minister of Moses,[3] he is even in that a type of CHRIST, the minister of the circumcision for the truth of GOD.[4] If we look on him as the successor of Moses, in that also he represented

[1] Ps. lxxii. 8; Josh. i. 4.
[2] See "CHRIST in the Law."
[3] Exod. xxiv. 13.
[4] Rom. xv. 8.

JESUS, inasmuch as 'the Law was given by Moses, but grace and truth came by JESUS CHRIST.'"[1]

Even the smallness of the physical dimensions of the Holy Land, and the fewness of the Israelites, and hence the insignificance of their march into Palestine, when compared with many other migrations and conquests of ancient and modern times, while yet it was accompanied with such stupendous miracles, exhibits, as Dr. Wordsworth notices, this important truth, that the Book of Joshua is not of the earth, earthy; that its value is not to be measured by the limits of time, or by degrees of latitude and longitude, or by tables of population; but that it moves in a spiritual element, and breathes a heavenly atmosphere, and reaches forward to eternity.

The identity of the names, Joshua and JESUS, has been already pointed out.[2] Here we have the first disclosure of the "Name which is above every name;"[3] the only "Name under heaven given among men whereby we must be saved."[4] Glistening like a star upon the forehead of the Son of Nun, and marking him above all the Old Testament heroes as a type of the Son of Man, Who "was so named of the angel before He was conceived in the womb,"[5] the very structure of the word Jehoshuah seems to foreshadow the Great Mystery in which GOD and man became One CHRIST. The earthly name indeed was borne not uncommonly by rulers and prophets in Israel, in memory doubtless of the great conqueror of the Canaanites; and in its enlarged and sacred form we meet with it in another place in the Old Testament, when, after the return from

[1] S. John i. 17.
[2] See "CHRIST in the Law," p. 181.
[3] Phil. ii. 9.
[4] Acts iv. 12.
[5] S. Luke ii. 21.

the captivity, Joshua, the son of Josedech, the high priest, stood up to build again the altar of the GOD of Israel.[1] In him were combined the Aaron and the Joshua of former ages; and in the visions of Zechariah he is revealed in still clearer colours as a type of the long-promised Branch of Jesse, who shall cleanse the iniquity of His people, build the true temple of the LORD, and be a Priest upon His throne.[2] So truly does the very Name of JESUS underlie every portion of the elder revelation, shining out at each critical period to connect it with the hope and expectation of the Gospel; and well may we say with the Hymnist,—

> "No word is sung more sweet than this:
> No name is heard more full of bliss:
> No thought brings sweeter comfort nigh,
> Than JESUS, SON of GOD, most high."

"Who is this angel," says S. Augustine, commenting on GOD'S promise to the children of Israel,[3] "in whom the Name of GOD is, but Joshua, that is, the true JESUS, the Ruler and Guide of His people into the inheritance of eternal life. For it is not from the beginning of his life, but from the change of his name, that he becomes the leader of GOD'S people." Joshua was one of the faithful Two who alone survived of the men that came out of Egypt. We find him next as Moses' servant or minister, and then in command of Israel at the first battle with Amalek, when Moses stood on the hill with the rod of GOD in his hand, and Aaron and Hur stayed up his arms.[4] Next we find him attending the prophet to the holy mount, and pass-

[1] Ezra iii. 2; Haggai i. 1.
[2] Zech. iii. 8.
[3] Exod. xxiii. 20.
[4] Exod. xvii. 8—12.

ing perhaps into the cloud itself.[1] Then, following Moses into the tabernacle, he continues in the constant presence of that Light which shone on the lawgiver's countenance as he went forth into the camp. In all this we may trace the shadow of One who was "made under the law,[2] holy, harmless, undefiled, separate from sinners."[3] Finally, he was chosen, in answer to the prayers of Moses, to become his successor, and received his mission in the tabernacle in the presence of the LORD, with the high priest standing by, when Moses laid his hands upon him, and gave him a charge as from GOD Himself; "Be strong, and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee."[4]

The Book of Joshua opens with the appointment of Joshua as the successor of Moses, and GOD'S promise to assist him, and so was JESUS pointed out to His disciples as the Beloved SON of the FATHER, Whom they should hear and receive. Joshua then puts the two tribes, Reuben and Gad, and the half tribe of Manasseh,[5] in mind of their promise to Moses, requiring them to pass over Jordan and help the other tribes to obtain their inheritance in Canaan; and these circumstances have been noticed by many Christian writers as having a typical significance. Thus Theodoret says, "The two tribes and a half who received an inheritance by the ministry of Moses, were typical of the Jews; they who receive an inheritance by Joshua are figurative of the Gentiles. The Jews are the firstborn; and are represented by Reuben, Gad, and

[1] Exod. xxiv. 13, 15. [2] Gal. iv. 4. [3] Heb. vii. 26.
[4] Numb. xxvii. 18—23; Deut. xxxi. 7, 14, 23.
[5] Joshua i. 14.

Manasseh, all of whom were firstborn children of their mothers. But these passed over Jordan armed, and fought; for those who believed in CHRIST among the Jews (e.g. the Apostles) have been ministerial to the salvation of the Gentiles."

It has been further noticed that even in the order of events recorded in the first two chapters of Joshua may be discerned a foreshadowing of Evangelical mysteries; for Joshua sent the Spies, as related in the second chapter, before he had received GOD'S command to pass over Jordan, as related in the first; thus the history of the Spies is introduced as it were parenthetically, to show that even before Joshua had received GOD'S command, he had made preparations for the passage, and after the sending of the Spies he is himself sent by GOD. So CHRIST sent forth His messenger, John the Baptist, to prepare His way by preaching repentance, and the publicans and the harlots, typified by Rahab, believed him, and afterwards GOD sent His own SON to give life to those who had received His messengers, and to destroy those who rejected them.

The Two Spies whom Joshua sent to view the land,[1] brought back a good report, and their faith foreshadowed that of the missionaries of the Gospel; while those sent by Moses, the representative of the Law, brought back an evil report,[2] and thus represented the unbelief of the greater part of the Jewish nation under the Law. "Forty years long was I grieved with this generation," says the true David, the forty years standing here for the entire of our earthly sojourn; and the words 'this generation,' applied literally at first to the six hundred thousand who came up out of Egypt, accommodate themselves to all living

[1] Josh. ii. 1. [2] Numb. xiii. 28.

men at any time while it is called to-day; while they have a special fitness for the Jews after the Passion of CHRIST, the interval between that and the final destruction of Jerusalem being almost precisely forty years, up to which time the door of hope was still open for Israel, and it was still To-day. Thus after forty, or rather thirty-eight years' waiting under the law, Israel was brought, after the death of Moses, by Joshua into Canaan; and so in the Gospel, the impotent man, after waiting thirty and eight years under the shade of Bethesda with its five porches,[1] regarded by some as emblematic of the five books of Moses, was raised and restored by JESUS CHRIST, the true Joshua.

We may also recognise in Joshua the type of our own calling, as soldiers and servants of the Cross. In him we may read how thorough must be the subdual of sin before the soul can enter into her rest. Joshua never slacked his sword till the enemies of Israel were dislodged from their strongholds; and even then his eye was upon them, and his last charge was, "If ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you; know for a certainty that the LORD your GOD will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your GOD hath given you."[2] Jericho, the city of the Moon, and one of the greatest cities of Canaan, is regarded by the ancient Fathers as a type of the city of this world, as opposed to the city of GOD; hence the extraordinary manner of its overthrow under Joshua, the figure of JESUS,

[1] S. John v. 2. [2] Josh. xxiii. 12, 13.

and the curse pronounced against those who should attempt to rebuild it;[1] for the powers of the city of this world still seek to destroy the messengers of JESUS, as the king of Jericho did.

Rahab, who sheltered the spies in her house,[2] is an example of the penitent and faithful soul turning to CHRIST, like the woman in the Gospel who had been a sinner;[3] and a figure too of the whole Church of CHRIST, gathered from the heathen world, and coming to Him by repentance and faith, in obedience to His Apostles and ministers. Origen compares her to the penitent thief, who prayed to JESUS, "LORD, remember me when Thou comest into Thy kingdom;"[4] and Theodoret says, "Let no one dream that Rahab is unworthy to be regarded as a figure of the Church. For as the spies sent forth by Joshua saved Rahab alive for her faith, giving the scarlet line as a sign, so the Apostles of our SAVIOUR rescued the Church, given over to idolatry, from her former defilements, and they saved her, not by a scarlet thread as a token, but by the precious Blood of CHRIST."

Rahab, receiving the messengers of Joshua, has been also regarded as foreshadowing those who in after ages should act in the spirit of our Blessed LORD's words, "He that receiveth you receiveth Me; and he that receiveth Me, receiveth Him that sent Me;" and Joshua's act of mercy towards her typified the reign of that SAVIOUR Who came not to call the righteous, but sinners to repentance.

The name of Rahab has become sanctified and ennobled in CHRIST'S kingdom; she is mentioned in our LORD'S

[1] Josh. vi. 26; 1 Kings xvi. 34. [2] Josh. ii.
[3] S. Luke vii. 37. [4] S. Luke xxiii. 42; Josh. ii. 12, 13.

genealogy as the mother of kings and prophets, from whom CHRIST sprang; and she is one of the "cloud of witnesses" whose faith is noticed by S. Paul,[1] and whose works are appealed to by S. James.[2] S. Chrysostom, alluding to our LORD's genealogy in S. Matthew's Gospel,[3] says, "Salmon, after his father's death, entered the promised land with Joshua as prince of the tribe of Judah. He took a wife of the name of Rahab. This Rahab is said to have been that Rahab of Jericho who entertained the spies of the children of Israel and hid them safely. For Salmon being noble among the children of Israel, inasmuch as he was of the tribe of Judah, and son of the prince thereof, beheld Rahab so ennobled through her great faith, that she was worthy to be his wife." "CHRIST Himself," says another early writer, "espouses Rahab, that is, the Gentile Church; for Rahab is interpreted either 'hunger,' or 'breadth,' or 'might;' for the Church of the Gentiles hungers and thirsts after righteousness, and converts philosophers and kings by the might of her doctrine." "Booz, the 'brave' one, is the son of Rahab, that is, of the Church," says S. Chrysostom again, "for Rahab signifies 'breadth,' and the Church of the Gentiles was called from all quarters of the earth." "Rahab receiving the two messengers," says Venerable Bede, "and professing her faith in the GOD of Israel, and praying for salvation from Him, is like the Gentile Church professing her faith in CHRIST and receiving the Two Testaments which He sends forth as His messengers into the world."

Besides the "scarlet" mentioned in the ritual of the Day of Atonement, there are two places in Holy Scripture where "scarlet thread" is mentioned; one is in this book

[1] Heb. xi. 31. [2] S. James ii. 25. [3] S. Matth. i. 5.

of Joshua, and the other in the Book of Genesis ;[1] and in both these places the scarlet thread has ever been regarded by the Church as typical of the Blood of CHRIST. S. Irenæus says of the twins, Pharez and Zarah, that they are figures of the two churches, the Gentile and the Jewish. The Jew, prefigured by Zarah, appeared for a while in the Patriarchs and Prophets; and its hands were bound as it were by the scarlet thread of faith in the Blood of CHRIST; but afterwards it drew back its hand by unbelief.[2] Then the Gentile broke forth, and took the Kingdom of Heaven by a holy violence.[3] And when the Gentile nations of the world shall have been fully born to CHRIST, Who is the true Judah, then shall the Jews themselves profess their faith in CHRIST'S Blood, and show again the scarlet thread, and come forth to a glorious light and eternal life in Him.[4]

"The sign which Rahab was required to use," says Origen, "was of scarlet,[5] the colour of blood; for there is salvation to none but by the Blood of CHRIST; and the 'window' was chosen as the place for the suspension of the scarlet line, for the window was the means of light to the house; and by means of the Incarnation of CHRIST we behold as through a window the light of the Godhead, as far as we are able to behold it." "As none of the inhabitants of Jericho," says Bishop Pearson, "could escape the fire or sword, but such as were within the house of Rahab, for whose protection a covenant was made; so none shall ever escape the eternal wrath of GOD, which belong not to the Church of GOD." And Bishop Hall says, "The Church is that house of Rahab

[1] Gen. xxxviii. 28. [2] Rom. iii. 3. [3] S. Matth. xi. 12.
[4] Rom. xi. 11, 26. [5] I.e. crimson.

which is saved when all Jericho shall perish. While we keep in the lists thereof, we cannot miscarry through misopinion; but when once we run out of it, let us look for judgment from GOD, and error in our own judgment."

The passage of the children of Israel over Jordan after a lapse of three days, typical of CHRIST'S Resurrection, leads Origen to exclaim, "Marvel not, O Christian, who hast thyself passed the waters of Jordan in thy Baptism; for greater wonders than these are promised to thee. GOD has prepared for thee a way, not through the waters of a river, but through the liquid fields of air. Hear His voice when the Apostle speaks of the saints, 'We shall be caught up to meet the LORD in the air, and so be ever with the LORD.'[1] Do not wonder at the type, but see a greater wonder in thyself and in the antitype. If thou art among the people of GOD, if thou art initiated in the Christian Sacraments, thou hast entered the Land of Promise by the ministry of the Evangelical Priesthood, and under the guidance of the Christian Ark, and JESUS is thy Captain, and the wonders of Jordan have been fulfilled in thee." The Ark, borne by the Priests, was their leader, for GOD'S Presence in His Church is the guide of His people to the Canaan of their heavenly rest. As soon as the feet of the priests were dipped in the Jordan, the waters flowed backward, and the people passed over. So the feet of our great High Priest were dipped in the waters of death, and the river that separates us from our heavenly Canaan became passable for us. The time at which the Israelites crossed the Jordan was the worst time of the whole year, when "Jordan had overflowed his banks;" and that time GOD chose and hallowed by one

[1] 1 Thess. iv. 17.

of His greatest miracles, as if to show us that the leading us into difficulties may be the greatest proof of His love; that the greater the peril, the more illustrious will be the SAVIOUR. The Ark standing still in the midst of the river foreshadowed CHRIST'S promise that the Ark of His Church shall remain unharmed amid the stormy waves of the world, and that none of the powers of the enemy shall prevail against it. "The sea saw that and fled," sings the Psalmist; "Jordan was driven back."[1] "And the waters rose up upon an heap, very far from the city Adam;"[2] and so the waters of Sin and Death, and the overflowings of our corrupt nature from Adam, which would have overwhelmed us and carried us down to the Dead Sea of bitterness and destruction, are for us checked and driven back in the Holy Sacrament of Baptism; for all who crossed the Jordan were baptized into Joshua, says Origen, and the things which happened to them in the Jordan are a figure of the Sacrament of our Baptism into CHRIST.

"And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel,"[3] typical of that greater magnification of the Divine Joshua, when, baptized in Jordan in the sight of the multitude, the heavens were opened, and the HOLY GHOST descended, and the voice from heaven proclaimed Him the Beloved SON.[4] Then Joshua chose twelve men from the twelve tribes to carry twelve stones over with them; and these twelve men and the twelve stones prefigured, says Theodoret, the twelve Apostles, who were at once both builders and foundation stones. Some of the Fathers were of opinion that these stones were still standing at Gilgal in

[1] Ps. cxiv. 3; Josh. iii. 13.
[2] Josh. iii. 16.
[3] Josh. iii. 7.
[4] S. Matth. iii. 17.

the days of our Blessed LORD, and that when S. John Baptist preached at the river Jordan, and said to the Pharisees, "GOD is able of these stones to raise up children unto Abraham,"[1] he referred to the stones which Joshua had set up there. In later days there was a Church standing near the spot on which the stones were placed, and Eusebius speaks of Gilgal as a place held in great veneration in his day. S. Jerome says that these stones signify the Gentiles, because of the hardness of their heart, and of whom it is said in Ezekiel, "I will take away the stony heart, and I will give you an heart of flesh."[2]

Joshua himself also set up twelve other stones in the midst of Jordan,[3] the former set commemorating GOD's power and mercy in checking the waters of Jordan that the twelve tribes might pass over into Canaan; the latter an emblem of GOD's power to preserve His people from the assaults of their enemies, as He enabled the stones to resist the violence of the stream. Or, the twelve men bearing the twelve stones, represent the work of the Apostolic Church of GOD, and the twelve stones in the river the continuance of that same Apostolic Church unhurt in all assaults by virtue of the Divine Presence of Him Who said, "Lo, I am with you alway, even unto the end of the world."[4]

The people "came up out of Jordan"[5] on the same day as that on which the Paschal Lamb was to be taken up for the Passover;[6] on the same day of the month as that of the triumphal entry of CHRIST into Jerusalem, which in that year was a Sunday, and is now called Palm Sun-

[1] S. Matth. iii. 9. [2] Ezek. xxxvi. 26. [3] Josh. iv. 9.
[4] S. Matth. xxviii. 20. [5] Josh. iv. 19. [6] Exod. xii. 3.

day. For on that day did the true Joshua begin His march to victory, the week of His Passion, which was to be consummated in His death and resurrection, whereby He overthrew His enemies and ours; and the palm-branches strawed in His way were omens of victory, even as Jericho, the city of palm trees, yielded palms of victory to Joshua, the type of CHRIST.[1] And "the people hasted and passed over,"[2] for they who come to the waters of Baptism, says Origen, ought not to loiter, but to be eager to do GOD'S will, and to walk in His commandments, and so to pass over Jordan with haste.

As soon as Joshua had set up the stones at Gilgal, he was bidden by GOD to make Knives of Stone,[3] and to circumcise the people who were yet uncircumcised. This act of Joshua is regarded by all ancient expositors as figurative of the work of JESUS CHRIST, Who alone can circumcise the heart, and Whose circumcision is the true circumcision, the circumcision of the Spirit. And this act of Joshua is connected with his passing over Jordan, for the Baptism instituted by JESUS is not only a baptism of water, but a circumcision of the heart also, by the power of the HOLY GHOST. We cannot enter into Canaan unless we have both, for "except a man be born of water and of the Spirit, he cannot enter into the kingdom of GOD."[4] Bishop Pearson says, "The command of circumcision was not given unto Moses, but to Joshua; nor were the Israelites circumcised in the wilderness under the conduct of Moses and Aaron, but in the land of Canaan under their successor. For at that time the LORD said unto Joshua, 'Make thee sharp knives, and

[1] Judg. i. 16; Deut. xxxiv. 3.
[2] Josh. iv. 10.
[3] Josh. v. 2.
[4] S. John iii. 5.

circumcise again the children of Israel the second time,'[1] which speaketh JESUS to be the true Circumciser, the author of another circumcision than that of the flesh commanded by the Law, even the circumcision of the heart in the spirit and not in the letter;[2] that which is made without hands, in putting off the body of the sins of the flesh, which is therefore called the circumcision of CHRIST."[3] The knives were to be made of stone, for they prefigured the circumcision performed by CHRIST Who is the Rock; as Justin Martyr has said, JESUS circumcises all who will receive it with knives of rock; and Theodoret says, These knives of rock represent our circumcision; for CHRIST is the Rock,[4] and He is sharper than any two-edged sword,[5] Whose healthful discipline brings with it a spiritual circumcision.

The passage of the Jordan and the circumcision at Gilgal prepared the Israelites for the eating of the Passover there; and so, after Holy Baptism, says Theodoret again, we come to the Communion of the Lamb Who is without blemish and without spot; and the participation in that spiritual food is declared by CHRIST Himself to be a necessary preparation for the fruition of that heavenly life of which Canaan was a type. The best comment on this history is found, as Dr. Wordsworth has noticed, in the words of S. Paul, "In Whom (i.e. in CHRIST) also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of CHRIST; buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of GOD, Who hath raised Him from the

[1] Josh. v. 2. [2] Rom. ii. 29. [3] Col. ii. 11.
[4] 1 Cor. x. 4. [5] Heb. iv. 12.

dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses."[1] "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry; for which things' sake the wrath of GOD cometh on the children of disobedience."[2]

"And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you."[3] Our reproach of Egypt was rolled away when CHRIST raised Himself from the dead, and the stone was rolled from the cave's mouth; for then were we restored to GOD's favour by our Joshua, Who died for our sins and was raised again for our justification. "As long as we are in sin," says Origen, "the reproach of Egypt is not rolled away from us; but if thou receivest the true circumcision, the circumcision of the Spirit and of the heart, the reproach of Egypt is rolled away from thee." "Wherefore the name of the place is called Gilgal unto this day,"[4] from *galal*, to roll, for at Golgotha, the same word, did JESUS roll away the burden of the world's guilt, and from thence we march to victory under the Captain of our salvation.

The manna had now ceased, and after the Passover the Israelites "did eat of the old corn of the land, unleavened cakes," and "parched corn" of the new harvest.[5] The cessation of the manna when ordinary supplies of food were within their reach, has been paralleled with the cessation of miracles in the Church. "The cloud and the

[1] Col. ii. 11—13. [2] Col. iii. 5, 6. [3] Josh. v. 9.
[4] Josh. v. 9. [5] Josh. v. 11, 12.

manna were for their passage, not for their rest," says Bishop Hall; "for the wilderness, not for Canaan. It was as easy for GOD to work miracles always, but He knows that custom was the way to make them no miracles. He goes by-ways, till He has brought us into the road; and then He refers us to His ordinary proceedings."

And now the "Captain of the host of the LORD" stands before Joshua with His sword drawn in His hand;[1] the Archangel Michael, as some have supposed; the Word of GOD, as the Jews and most ancient Christian writers think. "Joshua perceived," says Origen, "that He was not only of GOD, but was GOD. For he would not have worshipped Him unless he had recognised Him to be GOD." So to ourselves also, after having passed the Jordan of Baptism, and received the circumcision of the Spirit, and partaken of the Christian Passover, CHRIST appears, bearing the sword of the Spirit, with which He overcomes our ghostly enemies. And how much help and comfort is there not for all of us in this appearance of our Blessed LORD as the Captain of the LORD'S host! It was an untried struggle upon which Joshua and the children of Israel were entering. Though they had seen war before, yet a fenced city like Jericho was a new thing to them altogether. They had not "passed this way heretofore." So He appeared to them when they most needed Him; and so will He show Himself to us when by us also He is most wanted; and that too "with His sword drawn in His hand," as S. Stephen saw "the glory of GOD, and JESUS standing on the right hand of GOD,"[2] ready as well as Almighty to help. The presence of the two natures, the Divine and the Human, in One CHRIST,

[1] Josh. v. 13. [2] Acts vii. 55.

is here also depicted; Joshua being a type of JESUS in His humanity, and the Divine nature being manifested in the Captain of the host of the LORD. Then the LORD revealed Himself in glorious majesty, and said, (for these words of the sixth chapter follow immediately the concluding words of the fifth,) "See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour."[1]

Some have discarded the history of the Fall of Jericho[2] as incredible, and have not scrupled to assign the destruction of the city to mere natural causes. But it has been noticed that not only was the fall of the city foretold in every particular, but the faith and obedience of the Israelites were to be tried by the very strangeness of the Divine command; they were to be taught that their strength lay not in their own valour but in the presence of the LORD of Hosts. "They gat not the land in possession through their own sword: neither was it their own arm that helped them:"[3] "Everywhere they entered in without arrow and bow, and without shield and sword; for their GOD did fight for them and overcame:"[4] "Thy right hand, and Thine arm, and the light of Thy countenance," continues the Psalmist, where some have seen a reference to the Blessed Trinity, but others to the three principal offices of the Divine Joshua, as Consoler, Strengthener, and Illuminator, the light of Whose countenance has so often dismayed and overwhelmed His enemies by its terrible glory. Moreover the Canaanites themselves were to be taught that the GOD of Israel was far stronger than the deities they worshipped. The fall of Jericho has

[1] Josh. vi. 2.
[2] Josh. vi. 20.
[3] Ps. xliv. 3, 4.
[4] Judith v. 16, Vulg.

indeed ever been regarded as a type and prophecy of the final overthrow of all worldly powers, when the Church has fulfilled her work upon earth, and has made her circuit of the globe, and the majesty of CHRIST shall be revealed with the voice of the archangel and the trump of GOD at the great day.[1] "By faith," says S. Paul, "the walls of Jericho fell down, after they were compassed about seven days."[2]

The Trumpets used by the priests on this occasion were not the silver trumpets used for war,[3] but the curved trumpets, either made of horn or curved like a horn, which were employed to usher in the new moon of the seventh month,[4] and to inaugurate the year of Jubilee.[5] Hence they were not associated with the power of armies, but with sacred seasons, which were themselves typical of the rest and liberty promised under the Gospel. "For the weapons of our warfare," says the Apostle, "are not carnal, but mighty through GOD to the pulling down of strongholds."[6] The Captain to Whom we look hath a sword proceeding out of His mouth, and "a vesture dipped in blood," but the armies that follow on white horses have no armour but the "righteousness of Saints," "clothed in fine linen, white and clean."[7] "Not by might, nor by power, but by My Spirit, saith the LORD of Hosts;"[8] for at the note of the true Sabbath of GOD—the trumpet sound of the unarmed multitude of GOD—fall down all the walls of the enemy. "By the trumpets of the Apostles and Evangelists," says Origen, "CHRIST overthrows

[1] 1 Thess. iv. 16.
[2] Heb. xi. 30.
[3] Numb. x. 2, 9.
[4] Lev. xxiii. 24.
[5] Lev. xxv. 9.
[6] 2 Cor. x. 4.
[7] Rev. xix. 14, 15.
[8] Zech. iv. 6.

the walls of this world's Jericho;" and some have thought that the whole period of this world's existence is prefigured by the week of seven days in which the Ark of GOD went round the walls of the city. The Ark of the Church is now going round the whole world; and in its final circuit the enemy of GOD will be destroyed, and the faithful will be delivered as Rahab was.

Thus the Fall of Jericho was, as it were, a Gospel in action preached to the world, and a type and prophecy of the future victories of our Divine Joshua, to be achieved by means of the Ark of His Church, in which His Sacramental Presence dwells; and also a type and prophecy of the glorious majesty of His Second Advent, when, as He Himself declares, the Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.[1] The city was declared to be "accursed," that is, "devoted to the LORD," as an acknowledgment of the sovereignty of GOD in giving the Land of Canaan to the Israelites, and "the silver and gold and vessels of brass and iron"[2] were dedicated as the firstfruits of their success. Hence Achan's sin was that of Sacrilege; and it has been compared with that of Ananias in the Acts of the Apostles.[3] "Our Divine Joshua," says Dr. Wordsworth, "had ascended triumphantly into heaven, and had sent the HOLY GHOST from heaven, and had manifested His miraculous power in His Church by healing the sick and delivering His Apostles from their enemies; and the first event recorded after that glorious triumph was a sin of sacrilege, the sin of Ananias, the Achan of the New Testament." "And have we not read of another offender, long before the time

[1] S. Matth. xxiv. 14. [2] Josh. vi. 19. [3] Acts v. 1.

of Achan," says Dr. Neale, "who not only destroyed himself, but all his posterity, and that because he also coveted three things? It is the same threefold temptation under which both Adam and Achan fell; the same threefold temptation which the Second Adam so gloriously overcame. A goodly Babylonish garment; there is the lust of the eyes: the two hundred shekels of silver; and here we have the lust of the flesh: and the great wedge of gold; and that is the pride of life." The army of Israel was overthrown at Ai,[1] for they had not observed GOD's command, "When the host goeth forth against thine enemies, then keep thee from every wicked thing."[2] Achan afterwards confessed his sin, and although he was punished by death in this world, yet we may hope and believe that his confession was mercifully accepted by GOD, and that the valley of Achor became unto him a "door of hope."[3] Of the ultimate destruction of Ai and the punishment of her king, Origen says, "In this place is concealed the mystery of the Cross," alluding perhaps to the hanging of the king of Ai on a tree,[4] where the same words are used as are applied to CHRIST in the New Testament.[5] Dr. Barrow says, "To the external view and carnal sense of men, our LORD was there exposed to scorn and shame (as Joshua seemed to be defeated by the king of Ai); but to spiritual and true discerning, all CHRIST's and our enemies did there hang as objects of contempt, quite overthrown and undone." "The Cross of CHRIST," says Origen again, "was a trophy of victory over Satan, on which Satan himself was crucified and led in triumph by CHRIST."

[1] Josh. vii. [2] Deut. xxiii. 9. [3] Hosea ii. 15.
[4] Josh. viii. 29. [5] Acts v. 30.

Immediately after his victory at Ai, Joshua goes up to Sichem, in obedience to the divine command,[1] and builds an altar there, and writes upon the stones a copy of the Law of Moses,[2] and rehearses the blessings and cursings of the Law from Ebal and Gerizim. So the true Joshua, even JESUS, Who at Sichem first revealed Himself as the Messiah, ascended to the true Sichem, the heavenly sanctuary, and intercedes for us at the heavenly altar and presents the sacrifice by which we are reconciled to GOD, and writes the law of love by His Spirit upon our hearts, and from His throne of judgment will pronounce His blessings and His cursings on those on His right hand and those on His left at the last great day.

Joshua's league with the Gibeonites,[3] one of the seven nations of Canaan, typical of the seven deadly sins, should warn us against making any compromise with sin. The promise to spare them was extorted on false pretences, and so Satan disguises himself often as an angel of light, concealing from us the regions from whence his temptations come. "No one can ever deceive CHRIST," says S. Cyril, "for CHRIST knoweth all things; but men may deceive the elders of Israel, that is, the priests of GOD's Church; and they who practise deceit, and come in the dress of hypocrisy, when they are discovered, and discovered they will be, will hardly be saved, and will be reduced to a lower degree of servitude; but let us serve Him with sincerity and love, that we may reign with Him in glory."

Then follows that career of victory of which it is enough to say that it was the divine method of fulfilling the promise and chastising the guilty. And if it seem strange that

[1] Deut. xxvii. 2—13. [2] Josh. viii. 31, 32. [3] Josh. ix.

the gospel of peace should be foreshadowed by the triumphs of war, let us remember how often in the New Testament the work of Redemption is described as a struggle and a conflict, a conflict with evil spirits and evil men, in which JESUS is evermore victorious. The seven nations of Canaan have ever been regarded by the Church of GOD as types of the seven deadly sins: "Thou shalt smite them and utterly destroy them," is the divine command; "thou shalt make no covenant with them, nor show mercy unto them; for thou art an holy people unto the LORD thy GOD."[1] And the Christian soul must reply in the words of the Psalmist: "I will follow upon mine enemies and overtake them; neither will I turn again till I have destroyed them."[2] "Happy soul!" exclaims a good Bishop; "if thou wilt only put this precept in practice; if only thou wilt take possession of the mountains of Canaan, and drive out the accursed tribes, though they have iron chariots, and though they be strong; for the true Joshua, like him of old, drew not His hand back wherewith He stretched out the spear, that is, His Cross, until He had utterly destroyed all the inhabitants of Ai."[3] "Jesus, the son of Nave, was valiant in the wars," says the author of the book Ecclesiasticus, "and according to his Name was made great for the saving of the elect of GOD, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance. Did not the sun go back by his means? and was not one day as long as two? And with hailstones of mighty power the LORD made the battle to fall violently upon the nations."[4]

[1] Deut. vii. 2. [2] Ps. xviii. 37. [3] Josh. viii. 26.
[4] Ecclus. xlvi. 1—6; Josh. x. 11.

The storm of hail, when "the LORD cast down great stones from heaven," and the miraculous prolongation of the daylight,[1] were miracles which have given rise to much unprofitable discussion. Suffice it to say of the former, with Bishop Hall, "The same heaven that sent forth water to the old world, fire to the Sodomites, lightning and thunderbolts to the Egyptians, sends out hailstones to the Amorites. It is a good care how we may not anger GOD. It is a vain study how we may fly from His judgments when we have angered Him; if we could run out of the world, even there shall we find His revenges far greater." The other miracle is thus referred to in Holy Scripture: "The LORD shall rise up as in Mount Perazim," says Isaiah; "He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act."[2] "The sun and moon stood still in their habitation," says the prophet Habakkuk; "at the light of Thine arrows they went, and at the shining of Thy glittering spear."[3] The miracle was wrought doubtless to show the Canaanites that JEHOVAH, the GOD of Israel, was the only true GOD; GOD, in heaven above, as well as in the earth beneath; and that the gods of Canaan, the sun and the moon, were but His servants whom He would make the instruments of His vengeance against those who forsook Him. But S. Chrysostom sees a further meaning: "The miraculous day of Joshua, on which these events took place, was a figure of that coming day, the last great day, which will be lengthened to such a time by Him Who is the Light of the world, as to give full scope for the execution of the Divine Judgment on all who have fought against CHRIST." "There was no day

[1] Josh. x. 11, 12. [2] Isa. xxviii. 21. [3] Hab. iii. 11.

like that."[1] So the day of Judgment is described by Zechariah, "It shall be one day which shall be known to the LORD, not day nor night; but it shall come to pass that at evening time it shall be light."[2]

The kings of Canaan whom Joshua overcame, represent our spiritual foes, as well as the earthly adversaries of JESUS. "Let not any one accuse Joshua of cruelty," says Origen, "but let us see here a type of the might, the majesty, and the mercy of JESUS CHRIST." GOD had waited patiently for five hundred years. He had warned the Canaanites of His wrath against sin by the overthrow of Sodom and Gomorrah. He had forborne to punish them many centuries before, because their iniquity was not yet full.[3] He had given the blessing of the presence and example of Melchisedec, Abraham, Isaac, and Jacob. The Canaanites knew how He had punished the Egyptians, and what He had done for the Israelites on the other side Jordan. They had therefore reason to know that the GOD of Israel was the true GOD. Moreover, they were guilty of such enormous sins, that in the language of Scripture, "the land vomited out her inhabitants."[4] And so GOD chose the sword of Joshua wherewith to destroy them, in order that Israel might be deterred from committing those same sins which by GOD's express command they had themselves so severely punished in others. The history of their extermination is therefore written in Holy Scripture for a merciful purpose, to warn all men and nations, by a terrible example, that a day is assuredly coming, when, after long forbearance, GOD will arise to execute His full and final vengeance on all unrepented sin,

[1] Josh. x. 14.
[2] Zech. xiv. 7.
[3] Gen. xv. 16.
[4] Lev. xviii. 28.

"in flaming fire taking vengeance on them that know not GOD, and that obey not the Gospel of our LORD JESUS CHRIST."[1]

The five kings that "fled and hid themselves in a cave"[2] may remind us of those "kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men," who will "hide themselves in the dens and in the rocks of the mountains"[3] in the great day of GOD's wrath. Joshua put his feet upon their necks, for JESUS shall put all enemies under His feet, whether trodden in anger and trampled in fury, as in the case of the finally impenitent, or voluntarily humbling themselves to worship at His footstool, as in that of returning sinners. "He shall wound even kings in the day of His wrath," says the Psalmist; and so must we too; for the kings of our spiritual Canaan are CHRIST's enemies and ours, and He has given us power to tread on serpents and scorpions, and on all the power of the enemy; to crucify the flesh with its sinful affections and lusts, as these five kings were hanged on trees;[4] to have the world crucified to us, and ourselves unto the world.

It has been noticed that there is a gradual succession of stages observable in the conquests of Joshua. The warfare was at first only defensive on the part of the Canaanites, and Joshua had to deal only with single cities and kings;[5] in defending the Gibeonites he encountered a confederacy against Israel; but in the eleventh chapter the warfare of the Canaanites became aggressive; the kings of northern Canaan go out with all their hosts to fight against Israel;[6] and this history represents the

[1] 2 Thess. i. 8. [2] Josh. x. 16. [3] Rev. vi. 15.
[4] Josh. x. 26. [5] Josh. x. 28—38. [6] Josh. xi. 4, 5.

various forms of opposition to CHRIST, and His final victory over them. Whether they who oppose Him be like Jericho, confident of their own strength; or like Ai, repelling His attempts to subdue them; or like the kings of the south, banding together in a league, and making war on His servants; or whether they be like the kings of the north, coming forth with countless myriads "as the sand that is upon the sea-shore in multitude," they will all at length be routed; for "all kings shall fall down before Him: all nations shall do Him service;"[1] a prophecy not yet indeed fulfilled on earth, but in the Apocalyptic vision it has come to pass already in heaven;[2] "The kingdoms of this world are become the kingdoms of our LORD, and of His CHRIST."[3] Thus Joshua's conquests seem to point to the conquests of CHRIST at His first Advent over individuals, and over single cities, and over the opposition made against Him by the ruling powers of Jerusalem. The first confederacy against Joshua was headed by Adonizedec, king of Jerusalem; the second by Jabin, king of Hazor, in Galilee of the Gentiles; and the enemies against which CHRIST had to wage war were first the Jews, and afterwards the Gentiles. Adonizedec, Lord of Righteousness, represented the self-righteousness of the Jew;[4] Jabin, the Wise, the wisdom-seeking of the Greek.[5] But Joshua's conquests reach on also to the second Advent of CHRIST. In the resistance of Jericho and Ai we may see typified the pride and power, the philosophy and wisdom of this world, which will be overthrown by the presence of the ark and by the sound of the trumpets of

[1] Ps. lxxii. 11; Rev. xi. 15.
[2] Rev. iv. 10; vii. 9.
[3] Rev. xi. 15.
[4] Rom. x. 3.
[5] 1 Cor. i. 22.

the Gospel; in the combinations of kings against Israel we may trace the future league of anti-christian powers, themselves the assailants, and attacking first the feeblest parts of CHRIST'S Church; while the last form of anti-christianism, the open attack against our LORD Himself, is represented in the climax of Joshua's history, as it will be the severest struggle of the Church of GOD. Naphtali, and Zebulon, and the lake of Gennesareth, and Philistia, were among the scenes of Joshua's conquests; and of the former the prophet's prediction was verified in the true Joshua, "the people that walked in darkness have seen a great light;"[1] and of the latter the Psalmist sings in the person of the true David, "Philistia, be thou glad of me,"[2] for Philip was sent to Gaza and to Ashdod, both cities of Philistia; and the lake of Gennesareth, the sea of Chinnereth[3] was the scene of the peaceful triumphs of the Gospel.[4]

"Thou shalt hough (i.e. hamstring) their horses, and burn their chariots with fire,"[5] was the LORD'S command to Joshua at the waters of Merom; for though "some put their trust in chariots, and some in horses," we must "remember the Name of the LORD our GOD,"[6] that is, says Origen, we who would rightly fight under the LORD JESUS must extirpate all vices in ourselves; and seizing the spiritual sword, must hough that evil cavalry of wickedness, and burn all the chariots, that is, abolish all pride and elation of soul, so that no longer trusting in chariots and horses, we may invoke the Name of the LORD our GOD, that Name which is exalted to the right hand of the FA-

[1] Isa. ix. 1, 2; S. Matth. iv. 15.
[2] Ps. lx. 8; cviii. 9.
[3] Numb. xxxiv. 11.
[4] S. Matth. iv. 18.
[5] Josh. xi. 6.
[6] Ps. xx. 7.

THER as the title of all glory. For thus only shall we find "rest from war,"[1] as Joshua did, a vision of the eternal peace from the Prince of Peace, the divine Joshua, when all His enemies shall be subdued.

The following chapter[2] recapitulates the conquests of Moses and Joshua, and here the mention of each king by himself singly has been noticed by Dr. Wordsworth as reminding us that each individual particularly, and especially each in a place of eminence and responsibility, will be judged by the Divine Joshua; as He Himself says, "Behold, I come quickly, and My reward is with Me, to give every man according as his work shall be."[3] "Yet," as the next chapter tells us, "there remaineth very much land to be possessed," for though "Joshua took the whole land,"[4] the tribes of Israel did not go forth to occupy it, and Joshua's reproof[5] is a foreshadowing of CHRIST's expostulation with His Church for her remissness in converting the heathen,[6] as even in Apostolic times some of the Jewish Christians were unwilling to extend the blessings of the Gospel to the Gentiles.

In the distribution of the land of Canaan by Eleazar the priest and Joshua the captain of Israel, representing the twofold office of CHRIST as Priest and King, is typified the distribution to the Church Militant by the ministry of the Apostles, the heads of the spiritual Israel of GOD, of her inheritance in all the world, and of the inheritance in heaven to the Church triumphant at the day of judgment, when the twelve Apostles shall sit upon twelve

[1] Josh. xi. 23.
[2] Josh. xii.
[3] Rev. xxii. 12.
[4] Josh. xiii. 1; xi. 23.
[5] Josh. xviii. 3.
[6] S. Matth. ix. 37, 38.

thrones judging the twelve tribes of Israel. Caleb's name, signifying a whelp, reminds us that Judah is called a lion's whelp by the HOLY SPIRIT,[1] for Caleb was of the tribe of Judah, and he is "as strong under Joshua as he was under Moses,"[2] for time makes no difference to faith; the true Israelite is strong both under the Law and under the Gospel, says Origen, and equally strong in the mysteries of either Testament. His claim to Hebron, in accordance with GOD'S promise, though it was in possession of the Anakims, is typical of S. Paul claiming Ephesus for CHRIST because there were "many adversaries;"[3] the remembrance of his faith and courage may have stimulated David the king when he was enthroned there; and his name will be united with many others associated with the history of Hebron, in the royal city of the true David, in that blessed time when the land will rest from war for evermore.

The next and following chapters speak significantly of the inheritance to be given in this life to the Church militant on earth, and of the final inheritance of the Church glorified in heaven. "The conquest of the heathen cities of Canaan by Israel," says Dr. Wordsworth, "and the settlement of the families of their tribes on those lands once desecrated by idolatry, is designed to be an example to Christians; and is intended to stimulate them in their exertions, first, to eradicate the Jebusites who dwell in the Jerusalem of their own hearts, and secondly, to make the Kirjath-sephers[4] of a heathen literature to be ministerial to Christianity, and to convert the Chesils[5] of false

[1] Gen. xlix. 9.
[2] Josh. xiv. 11.
[3] 1 Cor. xvi. 9.
[4] Josh. xv. 15.
[5] Josh. xv. 30.

worship into Bethels of the Gospel of CHRIST." The allusion here is to the meaning of the names, Kirjath-sepher, the City of Books, and Chesil, a Fool; the latter name being supposed to be given by the Israelites in reproach to the place where the Canaanites worshipped the Sun and Moon, and Orion, the starry representation of Nimrod, the bold and imperious rebel against GOD; and to have been afterwards changed to Bethel, or Bethul, house of GOD,[1] according to those words of the Psalmist, "And yet they think that their houses shall continue for ever; and that their dwelling-places shall endure from one generation to another; and call the lands after their own names."[2] "See how gloriously," says Dr. Neale, "the last clause of this verse belongs to our LORD; that He should call the lands after His own Name. See how even thus His words are gone out unto the ends of the earth. Take it of Him alone, and how many a city and province, by its very title, has owned its subjection to Him Who is King of kings and LORD of lords. Take it in the plural; and what colony on the mainland, what island in the sea, is there, which has not some province, some cape, some river, some city, baptized with a name from those of His saints? And so, O LORD JESUS, do Thou go forth conquering and to conquer! changing into the title of Bethel the place which was called Luz at the first; setting up altars to Thyself,—altars on which should be sacrificed Thine own most precious Body and Blood,—altars on which also shall be presented the oblation of the bodies and souls of Thy faithful people as a holy and reasonable service." Yet the Jebusites were not driven

[1] Josh. xix. 4; 1 Chron. iv. 30.

[2] Ps. xlix. 11.

out of Jerusalem,[1] for the tares and the wheat must grow together until the harvest; and the Canaanites dwell among the Ephraimites unto this day;[2] true of the tribe of Israel, of whom the prophet Hosea said, "Ephraim is joined to idols; let him alone: he is a merchant, the balances of deceit are in his hand; he loveth to oppress;"[3] true also of every soul that suffers the presence of sin, of every heart that for the sake of worldly interest disobeys GOD'S commands. "The truth is," says Dr. Waterland, "that the Israelites were able, and might, with GOD'S assistance, have totally routed and destroyed the Canaanites; only they were slothful, or fainthearted, or had corrupt views of their own, and so did not exert their power to the utmost, as GOD had commanded. They ought to have done it; but as they slipped the opportunity, through sloth, or avarice, or distrust of GOD'S power, or other bad principle, they afterwards could not."

The daughters of Zelophehad, receiving an inheritance among the brethren of their father,[4] are an illustration of GOD'S design to elevate woman from the degradation into which she had fallen, and to prepare her gradually for that state of dignity and grace to which she is now advanced by the Incarnation of CHRIST; and the children of Joseph, dissatisfied with their lot,[5] may be a warning to those who think they can attain an eternal inheritance without using the means of grace which GOD has vouchsafed to them.

The order in which the Twelve Tribes received their inheritance[6] has also a typical signification, foreshadowing

[1] Josh. xv. 63.
[2] Josh. xvi. 10.
[3] Hosea iv. 17; xii. 7.
[4] Josh. xvii. 3.
[5] Josh. xvii. 14.
[6] Josh. xviii. xix.

analogous events in the history of the Church of CHRIST. The two tribes and a half, Reuben, Gad, and Manasseh, received a promise of inheritance on the east of Jordan in the time of Moses, but did not enter upon it till the time of Joshua. Then, after the passage of the Jordan, another two tribes and a half, Judah, Ephraim, and the rest of Manasseh, receive their inheritance in Gilgal. And, lastly, the seven remaining tribes have their portions assigned to them at Shiloh. The first represent the Pre-Apostolic Church, that is, the faithful of Israel who lived under the Law, and who receive their inheritance in the heavenly Canaan from JESUS. The next division, who were settled in their lot while the Tabernacle was in transition at Gilgal, represent the Jewish Church, which was admitted to its inheritance under the Gospel, but before Christianity was extended to the Gentiles. The last represent the fulness of the Gentiles, who began to be evangelised when the Church attained its consummation.

The place where first the Hebrew Church was fixed[1] was called Shiloh; and this was also the name of the promised Messiah;[2] the identity of name foreshadowing the unity of CHRIST and His Church. For the twelve tribes of Israel represented the whole Church of GOD, holding the faith of the twelve Apostles; and their settlement in Canaan represented that of the Church militant on earth, and also the perpetuity of the Church triumphant in heaven.[3] In the extension of the Gospel to the Gentiles all the tribes of the family of mankind come to Shiloh, to the place of Peace; and in the true City of Peace, the

[1] Josh. xviii. 1.
[2] Gen. xlix. 10.
[3] Rev. vii. 4—8.

heavenly Shiloh, shall be gathered together all true Israelites, finding their everlasting inheritance in Him Who is the Prince of Peace, of Whom the whole family in heaven and earth is named.[1] The "three men for each tribe" whom Joshua appointed to "go through the land and describe it,"[2] prefigured the threefold Christian ministry, by which JESUS designs that the whole world should be evangelised.

In the inheritance of the tribe of Benjamin,[3] combining Jericho, the city of the world, and Jerusalem, the city of GOD, is foreshadowed the missionary work of S. Paul, of whom the patriarch Benjamin was a type; the fourteen cities coinciding in number with the fourteen Epistles of the Apostle. That of Simeon[4] who had been disinherited by Jacob,[5] but is now restored at Shiloh, prefigures the restoration of the Gentile world to GOD'S favour, in Him Who is our true Shiloh, and hath broken down the middle wall of partition between Jew and Gentile, so making peace.[6] The planting of the next four tribes, Zebulun, Issachar, Asher, and Naphtali, in regions more distant from Jerusalem, and after the settlement of Judah,[7] represents the preaching of the Gospel to them who are "afar off;"[8] while the tribe of Dan, reserved to the last place,[9] seems to foreshadow the final work of the Church militant, the work of reconciliation, when "all Israel shall be saved," as it is written,[10] "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Ja-

[1] Eph. iii. 15.
[2] Josh. xviii. 4.
[3] Josh. xviii. 11.
[4] Josh. xix. 1.
[5] Gen. xlix. 5, 7.
[6] Eph. ii. 14.
[7] Josh. xviii. 10—xix. 39.
[8] Acts ii. 39.
[9] Josh. xix. 40.
[10] Rom. xi. 11—29.

cob;" "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob."[1]

Then, according to the word of the LORD, "they gave Joshua the city which he asked, even Timnath-serah," that is, the portion over and above, or, the portion of the sun, in Mount Ephraim.[2] Why did Joshua desire to be last? asks Origen: in order that he might be first.[3] The greater thou art, the more humble thyself, and thou shalt find favour before the LORD.[4] So did He Who was above all earthly riches become poor for our sakes, that we through His poverty might be rich.[5] The Cross was His abundant possession; and because He was obedient unto death, even the death of the Cross, therefore GOD hath highly exalted Him, and given Him the Name which is above every name.[6]

The appointment of the Cities of Refuge,[7] according as GOD had commanded Moses,[8] proclaim the doctrine of CHRIST crucified as the true refuge of the soul of the sinner. The word "appointed"[9] is literally "sanctified," suggesting the spiritual meaning of these cities as set apart for holy uses, for religious intercourse with GOD's Priests, who dwelt in them, and for meditation on the Divine Promise of the true Refuge in CHRIST, Whose death was presignified by them.[10]

Certain cities were also taken out of the inheritance of the tribes, and given to the Priests and Levites,[11] that the

[1] Isa. lix. 20.
[2] Josh. xix. 50.
[3] S. Matth. xx. 27.
[4] Ecclus. iii. 18.
[5] 2 Cor. viii. 9.
[6] Phil. ii. 10.
[7] Josh. xx.
[8] Numb. xxxv. 9—15.
[9] Josh. xx. 2.
[10] See "CHRIST in the Law," p. 203.
[11] Josh. xxi.

knowledge of true religion might be diffused and maintained throughout the land; and this dispersion of the ministry of the ancient Church into twelve times four cities, in all the tribes of the inheritance of Israel, typifying the whole earth regarded as a Church of GOD, and evangelized by one and the same Gospel, was prophetic and figurative of the diffusion of the Apostolic Church of CHRIST into all parts of the world.

The account of the erection of the Altar by the trans-Jordanic tribes, and the remonstrance which it called forth on the part of the rest, occupies the next chapter of the Book of Joshua.[1] "They knew," says Origen, "that their altar was not the true altar, but was a figure and image of that true altar which we now have. Only at that altar where JESUS is, are heavenly victims offered, and true sacrifices accomplished." After this Joshua "waxed old and stricken in age,"[2] and assembling the elders of Israel at Shechem he delivers to them his farewell address just before his death. His thoughts travelled backward to Jacob and to Abraham, and their communings with GOD at that place in former days; and he was enabled doubtless by GOD'S Spirit illuminating his mind to look forward also to the days of his Divine Antitype; for "these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."[3] "And Joshua took a great stone, and set it up there under an oak that was by the sanctuary of the LORD. And Joshua said unto all the people, Behold, this stone shall be a witness

[1] Josh. xxii. [2] Josh. xxiii. 1.
[3] Josh. xxiii. 14; Heb. xi. 13.

unto us."[1] "By this stone," says S. Augustine, "he signified Him Who was a stone of stumbling and a rock of offence to the unbelieving Jews, and Who became the Head-stone of the corner, Whom also that Rock prefigured of which the thirsty people drank, being struck by the wood, and of which the Apostle says, 'they drank of that spiritual Rock that followed them, and that Rock was CHRIST.' "[2]

So "Joshua, the son of Nun, the servant of the LORD, died;"[3] but JESUS, the SON of GOD, liveth for evermore: to Whom be ascribed all glory, and honour, and power, and dominion, now and for evermore. Amen.

[1] Josh. xxiv. 26, 27. [2] 1 Cor. x. 4.
[3] Josh. xxiv. 29.

CHRIST IN THE PROPHETS.

Judges.

THE period of the Judges has been called the Heroic period of Hebrew history, and represents an unsettled state of society, during which "there was no king in Israel; every man did that which was right in his own eyes. The highways were unoccupied, and the travellers walked through byways; the inhabitants of the villages ceased."[1] The Israelites were engaged from time to time in warfare with the former inhabitants of the land, and the "rest" which the land enjoyed at intervals has been described as more like the lassitude ensuing on some great border contest than an established and settled tranquillity.

This state of things may account in great measure for the diverse character and dispositions of those whom GOD raised up from time to time to be the Judges or Rulers of His people; and the employment of such persons on singular and special missions is not unparalleled in Holy Scripture, but rather according to the analogy of faith.

[1] Judges v. 6, 7; xxi. 25.

In employing such persons as His instruments in conducting His providential government of the world and the Church, GOD ordinarily effects no change in their dispositions, as far as we can see; still less does He express approbation of those whom He thus employs, except when they have consciously acted under His command, and felt that they were obeying Him, and not merely their own will. Thus the Judges are set before us by S. Paul, not altogether as objects of our imitation, but as witnesses of the power of faith; that we may look, not to them, but rather from them to Him, of Whose power they testify. Samuel tells the Israelites that the Judges received their commission from GOD: "And the LORD sent Jerubbaal (Gideon), and Bedan (Samson or Barak), and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side;"[1] and S. Paul in the Epistle to the Hebrews enrols "Gedeon, and Barak, and Samson, and Jephthae, and Samuel,"[2] in that noble army "who through faith subdued kingdoms, wrought righteousness, and obtained promises."

But, beyond the mere literal history, all ancient expositors who have commented on this book recognise in it types of our Blessed LORD Himself, and also typical foreshadowings of events in the Church of GOD. While containing an inspired record of GOD's power and of man's weakness, of GOD's love and of man's unthankfulness, and showing that to serve GOD is freedom, and that severance from GOD is slavery, the Book of Judges exhibits the two antagonistic principles which are ever struggling with one another in the Church of GOD upon earth; while the Judges, or Saviours,[3] exhibiting in their

[1] 1 Sam. xii. 11. [2] Heb. xi. 32, 33. [3] Neh. ix. 27.

several acts the miraculous operations of the HOLY GHOST, are types of CHRIST Himself or of His Apostles, even as the earthly oppressors of the literal Israel were doubtless figures of the spiritual foes of the true Israel of GOD. "In the Book of Judges there are as many types as there are leaders," says S. Jerome; and Venerable Bede says, "The history of the Judges is full of mysteries; for after Joshua the Judges succeed, and after CHRIST the Apostles." Hence the Book of Judges has been said to stand in the same relation to the Old Testament as that in which the Acts of the Apostles and the Book of Revelation stand to the New. For the Book of Judges exhibits the miraculous operations of the HOLY SPIRIT in some of those "Saviours" who were raised up from time to time to deliver Israel, and the Book of the Acts displays the wonderful workings of the HOLY GHOST in the Apostles, the judges of the twelve tribes of the spiritual Israel, enabling them to overcome the spiritual enemies and extend the inheritance of the Church; and again the Apocalypse reveals the degeneracy and decline of a large portion of the Christian Church, occasioned by the abuse of GOD'S spiritual gifts and their perversion to evil purposes through human pride and ambition; while the Book of Judges, though full of encouragement to the Church that the gifts of the Spirit will not fail her even in the darkest days, is also fraught with solemn warnings against the abuse of those gifts, and displays a dark picture of the defection of Israel, and the miserable consequences that ensued.

From first to last, indeed, the Old Testament speaks to us of CHRIST, His Person, His Work, His Glory. What is all its history but one long procession of events to the Shrines of Bethlehem and Calvary? Its Types fore-

shadow as a whole and in detail the work of the Redemption, and the graces and glories of the Catholic Church. Its Prophecies, stretching beyond the narrow horizon of a merely contemporary history, embrace a distant future in which the world's Redeemer comes down from Heaven, and dies in agony and shame, and rises and reigns in power. Its Saints successively anticipate first one and then another side of our Blessed LORD'S human character, the scattered rays of light converging towards that vision of matchless glory, or rather, as it may be truly said, themselves proceeding from it.

But furthermore: from the moment when the first man stood upon the earth in his Maker's image, the whole future existence of the Church through all her successive developments till she shall stand arrayed in glory in her SAVIOUR'S presence as the new earth, must have been ever present to the mind of GOD. And as the Church's earthly history was to be intermingled with the world's history, so at all the points of contact was the world's course to be shaped with special reference to the Church's weal or woe. And as again the Church's work was to be carried on by her own sons, led by GOD'S HOLY SPIRIT, so at each critical season in her existence, at each perilous or difficult turn in her course, has it ever been the Creator's care to bring into the world the men best suited for the work to be done, and to endue them with those very gifts which were needed for the work they had to do. It was no accident that such men as Abraham, Moses, Joshua, Gideon, Barak, Samson, David, the Prophets, and the Apostles, were born when they were, and were such as they showed themselves to be. It was all part of the Divine scheme from everlasting for building up that Taber-

nacle made without hands, in which GOD will dwell as in a Holy Temple for ever and ever.

And if we are surprised at finding some among these Judges of Israel to have been at times, as it appears to us, men of craft and subtilty, of cruelty and rapine, or even of licentious lives; and, at all events, men of a lower standard of practice than the general tenor of GOD's law would seem to sanction, or our own instructed moral sense to approve; let these words first occur to us, "It is GOD that justifieth. Who is he that condemneth?"[1] while we may notice also that not for his defects of character was Gideon approved of GOD, but for that he used what light he had, and walked unscared by dangers in the path which GOD marked out for him: that not for his vow was Jephthah praised, but found acceptance only for his faithfulness and obedience to GOD: that not for the indulgence of his passions, or the manner of his accomplishment of the final overthrow of his enemies, was Samson enrolled in the Apostolic catalogue of saints, but for faithfully performing his typical mission, and through faith rendering obedience to an ascertained commission from on high.

And if it be further asked, How could these who were in so many respects men of sin, be types of the Sinless One? it has been well replied, Who among us all is not a man of sin? and if the LORD so far condescended that any of His creatures should be His type, must it not be of necessity that the LORD of all righteousness and holiness must have been typified by the acts of sinful men? In all such cases it is the acts, and not the men themselves, which are the types; for it is a truth never to be forgotten, as Dr. Wordsworth has observed, that whatever

[1] Rom. viii. 33, 34.

was done by the Apostles was effected by JESUS CHRIST working in them by the HOLY SPIRIT; and in like manner the persons whose mighty acts are recorded in this Book derived their power of doing what they did well from the HOLY SPIRIT of GOD. All their gifts were from Him, and those gifts were bestowed upon them for the purpose of promoting GOD's glory, by vindicating His supremacy over the gods of the heathen, and by delivering His people who called upon Him from the hands of their enemies; and thus they were types of the Great Deliverer, Who was "full of the HOLY GHOST," and Who has "saved His people from their sins;" types of Him indeed, in all that they did well, but in nothing that they did ill; for here the likeness is on the side of contrast, and the antitype corrects the type, the example of CHRIST rectifies the aberration of His servants. For, as S. Augustine observes, "We must not fall into the error of supposing that because the Judges were types of CHRIST, therefore their sins were not sinful; but GOD Who knoweth how to make good use even of our evil deeds, made use of the sins of these men to signify what He willed. Let us abhor the sin, but let us not quench the prophecy." "Why were their actions written?" asks Origen. "In order that the Rulers of the Church may imitate their good deeds, and shun what they did amiss. We have now Judges in Christendom, who have care of souls, as well as judicature in things spiritual, and these things are specially written for them." And so, "Concerning the Judges," saith the wise Son of Sirach, "every one by name, whose heart departed not from the LORD, let their memory be blessed;"[1] for, whatever they were,

[1] Ecclus. xlvi. 11.

GOD gave them a mission, and they performed it with unswerving faith; the performance of it constituted their trial, and on their going through it depended their final justification; and for that faith they are praised, and their names are in the Book of Life; who, as the Apostle says, "through faith subdued kingdoms," as Barak, and Gideon, and Jephthah; "wrought righteousness, stopped the mouths of lions," as Samson; "escaped the edge of the sword," as Gideon and Samson; "out of weakness were made strong," as Deborah and Jael; "waxed valiant in fight, turned to flight the armies of the aliens,"[1] and so displayed in gleams of varying brightness the glorious working of the Divine Judge and SAVIOUR of Israel, in His own Person as the GOD-Man, and in His servants the Apostles and elders of His spiritual body the Church.

"Joshua died, and they buried him;"[2] and there is this peculiarity in the close of his history, that he who divided the land by lot, who gave to each his portion to enjoy, is allotted in Holy Writ neither wife nor children nor any choice possession; but he blessed Caleb, of whom it is said, "his seed shall possess the land,"[3] for "the less is blessed of the greater;" and in all this he was a further type, as in his life so also in his death, of our Blessed LORD Himself, the Giver of all good, Who "though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."[4] "Joshua died, and they buried him;" but we read of no lamentation of friends, no special honours paid him on his death; as if to teach us to raise our hearts to Him for Whom no mourning was to be made, for He was the Living among

[1] Heb. xi. 33, 34.
[2] Josh. xxiv. 29, 30.
[3] Numb. xiv. 24.
[4] 2 Cor. viii. 9.

the dead; and though for a while He laid Himself down in the grave, He did it that there lying He might quicken the dead by His touch; that so first He, and then they all, might rise again and live for ever.

"Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua,"[1] but the Book of Judges displays the disastrous condition of a nation, or an individual soul, when it forsakes GOD. And as the death of Joshua[2] is the date of degeneracy in Israel; so, in spiritual respects, as long as the true Joshua lives in the soul, there is health; as S. Paul says, "I live; yet not I, but CHRIST liveth in me;"[3] but if He dies in the soul, says Origen, that death is the death of the soul. The first victory of the tribe of Judah[4] reveals to us what Israel might have done with GOD's help if they had been steadfast in their allegiance to Him. And this has been noticed as an important feature in the conquest of Canaan, and as marking vividly its true moral character, namely, that the superiority of the Israelites over the Canaanites, and even the hold they had upon the land itself, was always proportionate to the purity and integrity of their obedience to GOD's law, and their righteous antagonism to the idolatry and pollutions of heathenism. They held the country as it were by the tenure of religious service, and forfeited their title when they declined from GOD. As the Psalm expresses it,

He gave them the lands of the heathen:
And they took the labours of the people in possession;

[1] Josh. xxiv. 31.
[2] Judg. i. 1.
[3] Gal. ii. 20.
[4] Judg. i. 4.

That they might keep His statutes:
And observe His laws;"[1]

for this is the tribute which GOD exacts for the bounties He confers; and the very object of giving Canaan to the Jews was that they might there observe to the full GOD's laws with leisure and freedom impossible amidst the bondage and idolatry of Egypt. "And thus similarly," says an old writer, "GOD bestows temporal subsistence on the priests of His Church, that they may not be obliged to toil in worldly concerns, but give themselves wholly to the ministry of the word and to prayer." "Let religious hear these words," says another, "and remember that the cloister is not intended as a place for idleness, luxury, or secular occupations, but for keeping the statutes and observing the laws of GOD."

The warlike exultations of the Israelites as their enemies fell before them, so signally expressed in Deborah's triumphant song,

So let all Thine enemies perish, O LORD:
But let them that love Him be as the sun when he goeth forth in his might,[2]

signified the holy acquiescence and satisfaction with the Mind of GOD with which the Saints will witness the final degradation of the wicked, when—

The righteous shall rejoice when he seeth the vengeance:
He shall wash his footsteps in the blood of the ungodly,[3]

a truth still further witnessed to in the closing Hallelujah of the Book of Psalms, where it is written,

[1] Ps. cv. 43, 44. [2] Judg. v. 31. [3] Ps. lviii. 9.

Let the praises of GOD be in their mouth:
And a two-edged sword in their hands;
To be avenged of the heathen:
And to rebuke the people;
To bind their kings in chains:
And their nobles with links of iron.
That they may be avenged of them, as it is written:
Such honour have all His saints.[1]

And so did the Righteous One rejoice, says one of old time, not only when, reigning from the Tree, He saw the utter defeat of His enemies and ours by means of that very throne; but when He beheld also that more glorious vengeance of love, by which, for every drop of the most precious Blood that He shed, myriads and myriads of elect souls should enter into His kingdom.

But the Psalmist presently adds,—

Neither destroyed they the heathen:
As the LORD commanded them;
But were mingled among the heathen:
And learned their works;[2]

for it is evident that no motives of clemency induced the Israelites to spare the Canaanites, but that either desire of gain by putting them to tribute, or else lack of valour and endurance in warfare, caused their disobedience; and herein they were indeed types of Christians who do not extirpate altogether from their souls the seven deadly sins; for we often enter the Land of Promise in great force, strengthened with the inward hope of everlasting life, but after overcoming our greater sins we keep the

[1] Ps. cxlix. 6—9. [2] Ps. cvi. 34, 35.

lesser ones, allowing them to dwell like the Canaanites in the land, under tribute indeed it may be, because they are usually subjugated, but yet proving to be snares and traps, and scourges in our sides, and thorns in our eyes, till, only too often, we perish from off the good land which the LORD our GOD hath given us, weakened to our destruction by that very tampering and league with sin which we thought would have given us peace and strength.

Therefore was the wrath of the LORD kindled against
His people:
Insomuch that He abhorred His own inheritance.
And He gave them over into the hand of the heathen:
And they that hated them were lords over them.
Their enemies oppressed them:
And had them in subjection.
Many a time did He deliver them:
But they rebelled against Him with their own inventions, and were brought down in their wickedness.
Nevertheless, when He saw their adversity:
He heard their complaint.[1]

Here then is the warning for us; that we must not expect regeneration to exempt us from temptations, or to secure us from falls. Like the Israelites indeed we have gained the sovereignty. The original inhabitants, though still dwelling in the land, are no longer the dominant people. Sin may dwell in our mortal bodies, but it no longer reigns in them; and if it does, it is because we have not "remembered that GOD is our strength, and the Most High GOD our Redeemer."[2] So long as we forget this, our captivity lasts, and no longer.

[1] Ps. cvi. 39—43; Judg. ii. 17, 18. [2] Ps. lxxviii. 35.

GOD chose the tribe of Judah to go up against the Canaanites,[1] or, as the Psalmist says,

He refused the tabernacle of Joseph:
And chose not the tribe of Ephraim;
But chose the tribe of Judah:
Even the hill of Sion which He loved.[2]

For Judah was the tribe of the Messiah, and signifies "praise;" or as the old commentators take it, "confession;" denoting those sinners who acknowledge their own weakness, and give GOD the glory. All the tribes indeed had received a command to go up,[3] and eventually the tribes of Judah and Simeon go up together, as CHRIST sent forth His Apostles and Disciples two and two together to fight against the spiritual Canaanites and to subdue the world to GOD; and "the LORD delivered the Canaanites and the Perizzites into their hand."

The punishment of Adonibezek, the lord of lightning,[4] is a declaration of GOD's righteous judgment, adjusting and adapting men's punishments to their sins.

As thy sword hath made women childless,
So shall thy mother be childless among women,[5]

was the prophet's judgment upon Agag.

I will requite thee in this plat, saith the LORD,[6]

is the sentence of GOD upon many a Jehoram in the day of his pride; and all have need to be put in remembrance of the precept of the great antitype of all the judges of Israel,

[1] Judg. i. 2. [2] Ps. lxxviii. 68, 69. [3] Deut. xx. 1.
[4] Judg. i. 6, 7. [5] 1 Sam. xv. 33. [6] 2 Kings ix. 26.

Whatsoever ye would that men should do unto you, do ye even so to them.[1]

Our Blessed LORD on one occasion compared Satan to lightning,[2] intending doubtless to convey by this comparison the sudden and amazing overthrow which His great enemy had sustained at His hands, an overthrow which had been shared by the rest of the evil angels, as their subjection to the seventy disciples clearly proved. And in thus recalling the language of Isaiah with reference to Lucifer,[3] the subjugation of Adonibezek may have presented itself to our LORD'S mind, to Whom indeed all things whether past or future were ever present; and He would possibly remind His disciples of those earlier days when "the LORD was with Judah" as now with them, enabling them to bind the strong man as he had himself disabled others, and to return with joy, exclaiming, "LORD, even the devils are subject unto us through Thy Name."[4] Hence we may see in Adonibezek, brought by the children of Judah as a captive to Jerusalem, the triumph of the Church of GOD over our spiritual enemy, when CHRIST'S presence shall itself shine like the lightning,[5] and all kings shall fall down before Him, and He shall put all things under His feet. By this specimen, observes Dr. Wordsworth, showing what the two tribes could do, is shown what the twelve tribes of Israel might have done if they had indeed believed and obeyed GOD; and so, if the Christian Church had followed the example of the Apostles, the Judahs and Simeons of the first ages, and had gone forth in their spirit of faith and love against

[1] S. Matth. vii. 12.
[2] S. Luke x. 18.
[3] Isa. xiv. 12.
[4] S. Luke x. 17.
[5] S. Matth. xxiv. 27.

the powers of darkness, she might long since have evangelized the world.

The conquest of Jerusalem by Judah[1] is another evidence of what conquests were gained and might have been maintained by GOD's blessing on men's faith and obedience; and the subsequent moral state of Jerusalem, inhabited by Jebusites as well as Israelites, represents the failures in the Church of GOD which are due to the sins of men. And see how in the children of the Kenite, Moses' father-in-law, going up with the children of Judah out of the city of Palm trees,[2] the type of this world, is foreshadowed the help of earthly powers in forwarding the progress of the Gospel, when, as Isaiah prophesied, "Kings shall be thy nursing fathers, and their queens thy nursing mothers,"[3] as it is written in the Book of Revelation, "the earth helped the woman,"[4] the Church. But Jerusalem and the other cities[5] were afterwards repossessed by the Canaanites, so that the Septuagint version reads here, "And Judah did not inherit Gaza, nor the coasts thereof; nor Askelon, nor the coasts thereof; nor Ekron, nor the coasts thereof." For the Canaanites had overcome the Israelites by the friendly overtures they made to dwell with them, and even consented to pay tribute for a time;[6] but eventually they oppress and enslave the Church of GOD; they are at first traps and snares only, but soon become thorns and scourges, as GOD had foretold, and as the history of the Church and the world in their relations to each other has ever witnessed, from those days even until now.

[1] Judg. i. 8.
[2] Judg. i. 16.
[3] Isa. xlix. 23.
[4] Rev. xii. 16.
[5] Judg. i. 18.
[6] Judg. i. 27, 28.

The man of Bethel, preferring to build another Luz in the land of the Hittites,[1] instead of dwelling with the children of Israel at Bethel, the house of GOD, and this after aiding them in their conquest of the city, represents those who like Herod, Felix, and Agrippa, favour the truth for a time from reasons of personal advantage or political expediency, but in their hearts dwell far from it; while the conduct of the Asherites in going to dwell among the Canaanites, and the tribe of Naphtali among the inhabitants of Bethshemesh, the idolaters of the sun,[2] presents a picture of still further degeneracy, for here we have the Church of GOD herself passing over into the ranks of her great enemy, the world. The Christians of the first ages fought, says Dr. Wordsworth, against the spirit of the world, and subjected it. Then that spirit was permitted to steal into the Church and dwell there; and lastly, the Church took to herself the spirit of worldly ambition, and kept her court in the world, and so "Asher dwelt in the heart of Canaan," and the children of Dan are soon forced into the mountain;[3] for if the Church does not drive out her spiritual Amorites, such as heresy, worldliness, and unbelief, they will soon drive her out of her inheritance.

But GOD left not the Israelites without further warning, for "an Angel of the LORD came up from Gilgal to Bochim"[4] to reproach them for their disobedience; from Gilgal, where He had before appeared to Joshua as the Captain of the host of the LORD, where the reproach of Egypt had been rolled away by circumcision, and where the Passover, the type of CHRIST'S death and of the

[1] Judg. i. 26.
[2] Judg. i. 32, 33.
[3] Judg. i. 34.
[4] Judg. ii. 1—5.

Blessed Eucharist, had been celebrated, and from whence the mercies of GOD in the conquests of Canaan had their origin, to Bochim, the place of weeping, so named by Israel from their own tears, and the children of Israel "sacrificed there unto the LORD." And doubtless they were able to say with the Psalmist, "the LORD hath heard the voice of my weeping,"[1] for S. Augustine has said, "An embassy of penitential tears going to the throne of Grace can never fail of its aim;" and "the most honourable embassy," writes another saint, "which can be sent to GOD, is the shower of tears which fall from a penitent eye." "The prayers of tears are more useful," says another, "than those of words. Words of prayer often deceive; tears of prayer deceive not. A word is often unable to express its own meaning; a tear can always say what it would." But in the next generation the effect of the Angel's rebuke had passed away, and "the children of Israel did evil in the sight of the LORD, and served Baal and Ashtaroth,"[2] the principal male and female deities of the Phœnicians, representing the sun and the moon; for if GOD's rebukes are trifled with, His grace is withdrawn. "He gave them up unto their own hearts' lusts, and let them follow their own imaginations;"[3] for "even as they did not like to retain GOD in their knowledge, He gave them over to a reprobate mind, to do those things which are not convenient."[4] "Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them; and they were greatly distressed."[5]

"O that My people would have hearkened unto Me,"

[1] Ps. vi. 8. [2] Judg. ii. 11, 13. [3] Ps. lxxxi. 13.
[4] Rom. i. 28. [5] Judg. ii. 15.

saith GOD, by the mouth of David; "for if Israel had walked in My ways, I should soon have put down their enemies, and turned My hand against their adversaries."[1]

"Nevertheless, the LORD raised up Judges, which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their Judges, but turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so. And when the LORD raised them up judges, then the LORD was with the judge and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them. And it came to pass when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way."[2]

The first of the Judges was Othniel,[3] the son of Kenaz, Caleb's younger brother, of the tribe of Judah, the tribe of CHRIST; and so, as an ancient writer observes, he represents those who bring back the Israel of GOD to the truth which they have forsaken; his name Othniel, the Lion of GOD, reminding us of Him who is called the "Lion of the tribe of Juda."[4] "And the Spirit of the LORD came upon him;"[5] that Spirit which is described by Isaiah as bestowing sevenfold gifts,[6] and of which our Blessed LORD speaks as dwelling in Himself,[7] the Spirit of JEHOVAH, the

[1] Ps. lxxxi. 14, 15.
[2] Judg. ii. 16—19.
[3] Judges iii. 9.
[4] Rev. v. 5.
[5] Judges iii. 10.
[6] Isaiah xi. 2.
[7] S. Luke iv. 18.

Ever-Blessed TRINITY. Those who recognise in the Judges types of the holy Apostles of CHRIST have supposed that Othniel represents S. Peter, the first Judge typifying the first Apostle; and Dr. Wordsworth has collected together many points of resemblance between them. Othniel was of the tribe of Judah, S. Peter was especially the Apostle of the Jews; and of each it might be said in an eminent degree that the Spirit of GOD was upon him. Both were married; and if we may believe the ancient history of the courage of S. Peter's wife, she was no unworthy antitype of a daughter of Caleb; endowed with "the upper and nether springs"[1] of Divine grace; while Othniel's victory over Chushan-rishathaim, the Ethiopian of double evil, and king of Mesopotamia, may represent the Apostle's victory over the double form of evil in his day, the stubbornness of the Jews, and the wisdom of the Gentiles; and thus the work wrought by CHRIST and the HOLY SPIRIT in the Church of GOD by the instrumentality of S. Peter, the chief Apostle, may have been foreshadowed by the work which GOD wrought by the agency of Othniel, the first Judge.

"And the land had rest forty years;"[2] and observe here, says Origen, the superabundance of Divine Love: Israel had been oppressed by Chushan-rishathaim during eight years for many sins; and now they have peace during forty years for one act of repentance and faith. For even here on earth there remaineth a rest for the people of GOD. The eighth day is the day of circumcision, the type of Holy Baptism, up to which time the anger of the LORD was hot against us, but in that Blessed Sacrament we are made partakers of the deliverance which our Judge

[1] Judges i. 15. [2] Judges iii. 11.

has wrought for us, and during the forty years of our earthly sojourn there is, or may be for us, rest from sin, and rest too from bodily cares and temptations if we will, and afterwards the rest of the blessed, whence all sin and sorrow is banished for evermore. But if we do evil again in the sight of the LORD, as Israel did, He will surely strengthen the kings of Moab, our spiritual enemies, against us, or rather our own sins will do so, as Eglon was not strong by his own strength, but by Israel's sin, and the repetition of sin will bring an aggravation of the punishment.[1]

But "when He slew them, they sought Him; and turned them early, and inquired after GOD,"[2] and so may it be with us! GOD passes away most readily from men's recollection, says Lactantius, just when they ought to give honour to Divine mercy, as enjoying His bounties. But if any heavy trouble come upon them, they have recourse to GOD and seek His aid. And so was it with the Israelites, but GOD was "so merciful that He forgave their misdeeds," and "raised them up a deliverer, Ehud, the son of Gera, a Benjamite,"[3] and Moab was subdued that day under the hand of Israel, and a double period of 'rest' was granted to the land, suggestive of the rest in time here and the rest in eternity hereafter.[4] The Moabites, says an ancient writer, represent those who lead corrupt and dissolute lives, and place their chief happiness in pleasure; they were lusty and fat;[5] "enclosed in their own fat," as the Psalmist says,[6] referring to those who give themselves over to the lusts of the flesh. "Let us

[1] Judges iii. 14.
[2] Ps. lxxviii. 34.
[3] Judges iii. 15.
[4] Judges iii. 30.
[5] Judges iii. 17, 29.
[6] Ps. xvii. 10.

make an intestine slaughter of our own tyrannical corruptions," says an English Bishop, "mortifying our members upon the earth, and crucifying the flesh with the affections and lusts." S. Paul, the antitype of Ehud, of the tribe of Benjamin, 'uniting' Jew and Gentile under the Gospel, with the two-edged sword of the Spirit, came with this 'message of GOD' to the voluptuous cities of Asia, and could declare of himself, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."[1] Let us mortify and kill our own Eglons in our own Jerichos, in the summer-chambers of our hearts, says Dr. Wordsworth, and we shall not have read this history in vain.

The acts of only a few of the Judges are chosen as specimens of what GOD the HOLY GHOST wrought by them all. Some of them are known to us only by name, as many of the Apostles are. But no part of Holy Scripture is without its meaning, if only we can discern what GOD would teach us thereby. The long toil of many of GOD'S Saints, their obedience to His commands, their faithful submission to the guidance of His HOLY SPIRIT, their miracles and sufferings, are known only to GOD. But the time will come when those servants of GOD, of whom, like Shamgar, we now know next to nothing, shall be known of all. It was doubtless GOD'S HOLY SPIRIT that enabled Shamgar to achieve a victory over so many foes with so strange a weapon;[2] and we may be reminded here that though all may not have within their reach weapons that seem to human eyes fitted for the task of assailing the Philistines of heathenism and heresy, yet the

[1] 1 Cor. ix. 27. [2] Judges iii. 31.

humblest instruments, when used in GOD's service, may effect the greatest results.

Among the Deliverers and Judges of Israel there was one very remarkable Woman, in many respects unlike any other female character in Holy Scripture. Deborah is the only instance of a female judge, and she was also a divinely inspired prophetess. Her name, signifying a Bee, is an emblem, says S. Jerome, of industry, wisdom, chastity, and eloquence, and the name of one filled with the honey of Divine song and prophecy. She is generally regarded as a type of the Christian Church; and what can more fitly represent the Church of GOD than the Judge and the Prophetess, dwelling under the palm tree, the sign of victory? Consider Barak, the type of CHRIST, and Deborah, the type of the Church, calling on Him to do battle against her enemies, and we shall find Him saying to ourselves, as Barak said to the prophetess, "If thou wilt go with Me, then I will go; but if thou wilt not go with Me, then I will not go;"[1] for CHRIST will not fight for those who do not fight for themselves. Moreover, the saying applied to Barak in Deborah's song of triumph, "Arise, Barak, and lead thy captivity captive,"[2] is the very expression used of our Blessed LORD, "Thou art gone up on high, Thou hast led captivity captive."[3] "Tabor and Hermon shall rejoice in Thy Name,"[4] says the Psalmist again; and it was to Mount Tabor, the chief scene of our LORD's miracles, the Mount of the Transfiguration, that Barak went to discomfit Sisera and all his hosts; and thither also did our Barak go up, and returned to see Satan fall from heaven, and avenged Himself on

[1] Judges iv. 8.
[2] Judges v. 12.
[3] Ps. lxviii. 18.
[4] Ps. lxxxix. 13.

the Canaanites by casting out the devil;[1] and afterwards He went up 'on high' indeed, first on the Cross, when He 'swept away His foes' by the Precious stream of His own Blood; and then into Heaven, passing from the Cross to Mount Sion, the city of the Living GOD. And then too was that other saying of Deborah's fulfilled, "They that are delivered from the noise of the archers in the places of drawing water;"[2] for who was ever so delivered from the spiritual archers, those that sought after his soul to destroy it, as was the Penitent Thief; and that too in the place of drawing water, the pierced side of our Blessed LORD, from whence there came forth not only the Blood which should redeem the world, but the Water which should cleanse it? And so it follows, "There shall they rehearse the righteous acts of the LORD;" for Jael's act in destroying Sisera was performed doubtless by special commission from GOD, and was in this respect like the act of Abraham in preparing to offer up Isaac, an act of faith, obedience, and courage. Jael was a Gentile woman, raised up to execute GOD'S judgment on the heathen enemy who desired to lead the virgins of Israel into captivity.[3] In that she was a foreigner to Israel, says Origen, she seems to typify the Church gathered together from the heathen, and her victory is the victory of the Gentile Church of CHRIST. The Nail, the instrument by which she destroyed Sisera, was one of the wooden pegs which fastened the cords of her tent to the ground, and represented the Cross of CHRIST, by which the Church of GOD fixes her tent into the earth, and achieves all her victories over the heathen Siseras of this world; even as by means

[1] S. Matth. xvii. 14. [2] Judges v. 11.
[3] Judges v. 30.

of the Cross, the Seed of the Woman, conceived without the help of man in that very country where Jael dwelt, bruised the serpent's head and redeemed all mankind. Thus in Jael was kept up the memorial of the promise made to Eve; and the stratagem of Jael, like that of Judith,[1] intimated that Satan would be overcome unawares and in a manner that he thought not of, even by the faith of the Blessed Virgin Mary. And thus a parallel has been noticed between Jael and S. Mary. For Deborah sings the Magnificat of Jael, "Blessed above women shall Jael the wife of Heber the Kenite be,"[2] and both type and antitype are called 'Blessed,' not for what they themselves wrought, but for what GOD wrought by their means against His enemies and ours.

"Do Thou to them as unto the Madianites," says the Psalmist; "unto Sisera, and unto Jabin at the brook of Kison;"[3] for Sisera denotes "battle array," and Jabin, king of Hazor, is the type of the "wisdom" and "power" of this world as opposed to CHRIST, the Power of GOD and the Wisdom of GOD, as it is written, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent;"[4] and this He did at Kishon, the "winding" or "crooked" stream, meeting the tortuous craft of the old serpent, and his thousand meanderings, with Divine and superior intelligence; for power and organization, craft and skill, artifice and stratagem, are all in vain against the LORD. He conquered Sisera, and that by the "hand of a woman," first, when the Maiden at Nazareth reversed the curse of Eve's disobedience, in saying, "Behold the handmaid of the LORD;

[1] Judith xiii. 8.
[2] Judges v. 24.
[3] Ps. lxxxiii. 9.
[4] 1 Cor. i. 19.

be it unto me according to thy word;"[1] and next, when the mystical Bride of the Lamb overcame the world through suffering:

> "For the work of our salvation
> Needs would have his order so,
> And the multiform deceiver's
> Art by art would overthrow,
> And from thence would bring the medicine,
> Whence the insult of the foe."

"Arise, O GOD," says the Psalmist again, "and judge Thou the earth;"[2] Arise, Barak, and lead thy captivity captive; Arise, O sole-begotten SON of GOD, arise on the third day from the dead, and sending Thy judgment on the wicked land, the sordid and earthly hearts which rejected Thee, take to Thyself all nations for an inheritance, in the stead of that one rebellious people which would not have Thee to reign over them. Arise also now from Thy slumber in the tempest-tossed bark of Thy Church, in judgment against her worldly foes, and cause her to preach Thee among all nations. Arise to final judgment, coming with all Thy Saints, gathered from east and west, from north and south, out of all kindreds, and tongues, and nations, and people, now militant here on earth, then to be triumphant and blessed in heaven. And so the prayer of the Mozarabic Liturgy, "Arise, O GOD, Who judgest the earth, and rule with Thine arm of might those whom Thou hast vouchsafed to purchase by the victory of Thy Cross."

S. Ambrose teaches us to apply this history to ourselves. Deborah, he says, foretold the issue of the conflict, but Jael achieved the victory; and in that victory

[1] S. Luke i. 38. [2] Ps. lxxii. 8.

we may see a figure of our own conquests over our own spiritual enemies, by faith and prayer, which are the arms of the Church. And Origen says, "Let us be like Jael, strong in faith, and crucify our own lusts, and thus destroy the Siseras within us; then we may sit down with Deborah under her palm tree of victory, and sing a song of triumph with her for evermore." There is no heroic action, says Isaac Williams, however great and good, but which women may be equal to, from a like inspiration by faith. There are seasons wherein they are called to some great exertion; there are still more seasons when arduous trials are put upon them, which no eye of man discerns, yet wherein the good of others depends upon their exertions, their influence, or even their authority. By faith and prayer they shall be inspired of GOD; and by that inspiration they shall do marvellous things; they shall be with Him Who came down from Mount Tabor in the strength of GOD; they shall find captivity led captive, and the enemy overtaken as one that slept, and bruised on the head by Him that was born of a Woman; and they shall leave a memorial, not on the page of history, but in that Book which shall be opened in the Day of GOD.

"And the land had rest forty years,"[1]—an emblem here of the peaceful calm which will prevail when the storms of this world shall be lulled in the sweet Sabbath of Eternity.

The history of Gideon follows next. The children of Israel again did evil in the sight of the LORD, and the hand of Midian prevailed against them,[2] being used by GOD as a scourge of Israel for their sins. The special

[1] Judges v. 31. [2] Judges vi. 1, 2.

kind of suffering inflicted by the Midianites was not a permanent military tyranny, like that of the Philistines, but famine, caused by sudden raids made upon the crops by overwhelming forces. And hereupon the greatest mystical divine of the ancient Church reminds us that Israel suffered such things because, being carnally minded, it was as "he that soweth to his flesh," who "shall of his flesh reap corruption," whereas they who aim higher receive the blessing, "He that soweth to the Spirit shall of the Spirit reap life everlasting."[1] These are the fields which the Midianites cannot destroy, nor so much as reach. But "Israel was greatly impoverished because of the Midianites," and they "cried unto the LORD."[2] And notice here the order of Divine Revelation in this history: First, "the LORD sent a prophet," and afterwards He sent "an angel of the LORD;"[3] and so was it with the Church of GOD: GOD began with Prophets, and afterwards He sent His SON. The institution of the office of Prophets dates from the time when Israel began to be weary of GOD'S Personal government and desired to have a human king, and this appearance of a Prophet before the days of Samuel was a sign of national degeneracy, of degeneracy both in the priesthood and in the people.

The "angel of the LORD" seems to have been no other than the SON of GOD, the Angel of the Covenant, the LORD of Angels. And Gideon's sacrifice was touched by the Angel with his staff, and fire rose out of the rock and consumed it. As S. Augustine says, "In the sacrifice which Gideon brought, the LORD Himself performed the office of ministering Priest, and supplied fire for the sacrifice." And "Gideon perceived that HE was an Angel of

[1] Gal. vi. 8. [2] Judges vi. 6. [3] Judges vi. 8, 11.

the LORD."[1] Here is a vision of the work of CHRIST, visiting His Church in distress, giving to her the HOLY SPIRIT, making the fire of love and zeal to come out of the rock, the figure of Himself, and consecrating her offerings into sacrifices, and making them acceptable to GOD by the sceptre of His Power, now that He reigns in heaven, and pleads there the efficacy of His own Sacrifice. Gideon then built an altar to the LORD, and called it Jehovah-shalom, the LORD is Peace;[2] and so CHRIST, coming to the Church in her troubles, speaks peace, as He did when risen from the dead,[3] and gives her the Spirit of Peace, the Holy Comforter, and is Himself our Peace.[4]

The "bullock of seven years old,"[5] the same number of years as Midian had oppressed Israel, and the number by which in Holy Scripture the immediate power of GOD is typically expressed, was in its death a sign and pledge of Israel's resurrection from death; but the original text seems to speak of two bullocks, which like the two goats of the Day of Atonement, may have had a twofold meaning, the one being taken for life, the other for death. After his sacrifice Gideon is filled with holy zeal and courage,[6] as were the Apostolic band after the descent of the HOLY GHOST, and he destroys the altar and grove (image) of Baal, and offers a burnt sacrifice with the wood thereof,[7] typifying the future work of the Church of GOD overthrowing the altars of heathenism and consecrating the heathen temples into Churches of CHRIST.

[1] Judges vi. 22.
[2] Judges vi. 24.
[3] S. John xx. 19, 21, 26.
[4] Eph. ii. 14, 17.
[5] Judges vi. 25.
[6] Judges vi. 34.
[7] Judges vi. 25, 26.

Then Gideon asked a further sign from GOD; and in the story of the Fleece and the Dew we have a most remarkable type of our Blessed LORD'S Incarnation; the miracle foreshadowing that in after ages the time should come when, by the miraculous infusion of the HOLY GHOST, the Blessed Virgin Mary, in a way unparalleled from the beginning to the end of the world, should become a mother. As the Psalmist says of CHRIST, "He shall come down like the rain into a fleece of wool: even as the drops that water the earth."[1]

Rightly, says S. Ambrose, is Mary compared to a fleece, and from her fruit the garments of salvation are woven for the people. From her soft bosom the Lamb came forth, Who, Himself wearing His Mother's wool, that is, the flesh, covers the wounds of all nations with soft fleece. The whole tide of Godhead, says another, hid Itself in the thirsty fleece of our flesh, till, wrung out upon the Cross, it poured forth in the rain of salvation over all the lands. "When Thou wast born of a Virgin ineffably," says the Antiphon for the Feast of Purification, "then were the Scriptures fulfilled; as the dew upon the fleece didst Thou descend to save mankind; we praise Thee, O our GOD."

In the second phase of this miracle the dew was upon all the ground, and the fleece was dry, and here we notice another meaning in this remarkable type. The fleece typified the Hebrew people; the dew was a sign of GOD'S favour; and at first the dew of the knowledge of GOD belonged to the Jews, and all the rest of the world was without it; but now that the kingdom of GOD is spread over all the earth, the Jews only are left without it; as

[1] Ps. lxxii. 6.

Isaiah says, "I will command the clouds that they rain not upon it;"[1] for faith has been dried up in the hearts of the Jews, and GOD's grace has been poured out upon the Gentile world, the threshing-floor of CHRIST, of Whom the Baptist says, "His fan is in His hand, and He will throughly purge His floor, and gather His wheat into the garner, and burn up the chaff with unquenchable fire."[2]

Gideon is also called Jerubbaal, and both the names are significant; for Gideon means he who "cuts down," as destroying idolatry, and routing GOD's enemies; Jerubbaal signifies one who challenges Baal to plead, and to show himself, if he can, as a god. The reduction of Gideon's army to "three hundred" men, represented by the Greek letter T, symbolized the Cross of CHRIST, and their division into three parts or heads,[3] while yet forming one body, the doctrine of the Ever Blessed Trinity. The three hundred, not one of whom perished in the battle,[4] were selected by their lapping the water, and not bowing down upon their knees to drink, for they who would be champions of CHRIST, says Origen, ought not to fall down upon the ground and yield to the temptations of earth, but to stand upright as good soldiers of CHRIST. And here too we have a lesson of self-denial and a type of our Blessed LORD's humiliation, in that they contented themselves with lapping the water instead of like their companions drinking their fill.

The Cake of barley bread which descended upon, or as the Authorised Version translates it, tumbled into the host of Midian,[5] is a type of the Blessed Eucharist.

[1] Isa. v. 6.
[2] S. Matth. iii. 12.
[3] Judges vii. 16.
[4] Judges viii. 4.
[5] Judges vii. 13.

And notice first, that the hour of this dream of the Man of Midian was the very hour at which the Holy Eucharist was afterwards instituted. For "as the final attack upon the camp of Midian was made," says Dr. Neale, "when they had newly set the midnight watch, and Gideon, after hearing the dream, had to return from the valley to the top of the hill to marshal his little host, to distribute the lamps among the pitchers, and to lead them down to the combat, we cannot imagine that his first visit to the camp could have been later than from nine to ten o'clock. Then too the time at which Gideon went down was a time of doubt and dread: 'If thou fear to go down, go thou with Phurah thy servant down to the host. Then went he down with Phurah his servant unto the outside of the armed men that were in the host.'[1] And so, of all the times from the beginning of the world, when Christian men might well say, 'Fearfulness and trembling are come upon me, and an horrible dread hath overwhelmed me,'[2] the most fearful was on that night when the Apostles were gathered together in the large upper room on Mount Sion. All those vague and indistinct—and the more vague and indistinct, the more dreadful—warnings, that the Son of Man must be betrayed into the hands of the Gentiles—those words, I know not whether more affectionate or mysterious, 'With desire I have desired to eat this Passover with you before I suffer,'—that prophecy into the fulness of whose meaning the Church on earth will probably never enter, 'I say unto you, I will drink no more of the fruit of the vine, until that day when I drink it new in the kingdom of GOD,'—above all, that terrible command, 'What thou doest, do quickly,'—how could all

[1] *Judges vii.* 10, 11. [2] Ps. lv. 5.

these things have failed to cause the hearts of GOD's greatest saints to die within them?"

This circular cake is described as rolling down like a stone from the hill, on which Gideon was, into the valley beneath, and overthrowing the tent of Midian, the general's tent. It was of barley bread, the food of the poor, and disdained by the rich, as Gideon was by Midian; and what was this Cake of Bread? "This is nothing else save the sword of Gideon, the son of Joash, a man of Israel,"[1] for "the things which are impossible with man are possible with GOD;" and CHRIST, the Bread of Life in the Blessed Sacrament, overthrows the royal tent of our spiritual Midian, and vanquishes death and the grave; and so this cake of barley bread wins for us the victory over all our enemies, enables us to do deeds of valour in GOD's service, and can give us all the strength in which GOD's saints have ever been arrayed.

Then, "having heard the telling of the dream and the interpretation thereof, Gideon worshipped, and returned unto the host of Israel,"[2] foreshadowing that worship and adoration which should in after ages be paid by the whole Church of GOD in every quarter of Christendom to the Incarnate SAVIOUR under the form of bread; and he arranges his three hundred chosen warriors in three companies around the host of Midian, with trumpets, empty pitchers, and lamps within the pitchers.[3] Truly, says Dr. Neale, every word here is full of meaning. Pitchers, formed of clay; empty pitchers, to the eyes of the world, worthless and useless; empty pitchers containing lamps, and therefore to human sight worse than useless, because

[1] Judges vii. 14. [2] Judges vii. 15.
[3] Judges vii. 16.

restraining that light which might otherwise have illuminated the darkness. And further, the means of victory; the pitchers must be broken before the concealed lamps could shine out. And what have we here but that saying of the prophet, "He hath no form nor comeliness, He is despised and rejected of men?"[1] What have we here but that Body of our LORD which concealed for awhile the splendour of His Divinity, but which, when broken and torn upon the Cross, caused that Godhead so gloriously to shine forth, that "the earth did quake, and the rocks rent, and many bodies of the Saints which slept arose—that the veil of the Temple was rent in twain from the top to the bottom"[2]—that the very enemy testified, "Certainly this was a righteous man,"[3] "Truly this was the SON of GOD."[4] And for ourselves. These pitchers are our bodies of clay, says S. Ambrose; and the spiritual light blazes forth most gloriously when the earthen vessel is broken. And then there are the trumpets too. And wherefore this? Because it suffices not that with the heart men should believe unto righteousness, unless with the mouth confession be also made unto salvation. Gideon overcomes Midian, says Theodoret, with unarmed soldiers, bearing only trumpets, torches, and pitchers. So CHRIST overcame the world by unarmed Apostles, bearing the trumpet of Preaching and the torch of Miracles.

"And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow"[5] among the Midianites; and so in the Church of GOD one heresy destroys another, Nestorius fights against Arius, and

[1] Isa. liii. 3.
[2] S. Matth. xxvii. 51, 52.
[3] S. Luke xxiii. 47.
[4] S. Matth. xxvii. 54.
[5] *Judges* vii. 22.

Eutyches against Nestorius, but the Church remains unharmed from age to age, and no weapon that is formed against her shall prosper; while, like Gideon envied by Ephraim for his success,[1] she is envied in the hour of her victory by those who were lukewarm in the hour of her danger, and too often finds herself as scornfully treated by false brethren as Gideon was by the princes of Succoth when contending for the faith; but the speedy vengeance that overtook the men of Succoth and Penuel[2] typifies the retribution that will follow such desertion, while the number, threescore and seventeen, is that used by Lamech[3] to express full retribution for sin; and, as S. Jerome notices, there are seventy-seven generations from GOD to JESUS CHRIST, Who bore the fulness of the penalty due to the sins of all, and through Whom perfect forgiveness is brought into the world.

The prophets refer to this history, and regard it as an earnest of CHRIST'S victory over His enemies. Thus David says, "Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana."[4] Oreb, the raven, and Zeeb, the wolf, are types of the unclean and rapacious powers of evil. Zebah is a victim or sacrifice, but not in honour of GOD. Salmana, or Zalmunna, the shadowless, or shelter forbidden, is that evil one who is the opposite of Him Who is "as the shadow of a great Rock in a weary land," "a shadow from the heat, when the blast of the terrible ones is as a storm against the wall."[5] And again, Isaiah, speaking of our LORD'S Nativity, says, "Thou hast broken the

[1] Judges viii. 1. [2] Judges viii. 16. [3] Gen. iv. 24.
[4] Ps. lxxxiii. 11; Judges vii. 25; viii. 10.
[5] Isa. xxxii. 2; xxv. 4.

yoke of His burden, and the staff of His shoulder, the rod of His oppressor, as in the day of Midian."[1]

Gideon refused to rule over the Israelites because the LORD was their King;[2] for "the princes of the Gentiles exercise dominion over them," said our Blessed LORD, "but it shall not be so among you;"[3] for as all carnal things are done by compulsion, says Origen, but spiritual things by free-will, so those rulers who are spiritual ought to rest their power in the love of their subjects, not in their fears. The primacy in CHRIST, says S. Chrysostom, is neither to be sought by him who has it not, nor envied by him who has it. For men become masters in this world that they may exercise domination over their inferiors, and reduce them to slavery, and rob them, and employ them even to death for their own profit and glory. But men become governors in the Church that they may serve those who are under them, and minister to them whatever they have received of CHRIST, that they may postpone their own convenience and mind that of others, and not refuse even to die for the sake of those beneath them. To seek therefore a command in the Church is neither righteous nor profitable. No prudent man will voluntarily subject himself to slavery, nor to stand in such peril wherein he will have to render account for the whole Church; unless it be one perchance who fears not GOD'S judgment, who abuses his ecclesiastical primacy to a secular end, so that he converts it into a secular primacy. The righteous man will be called Rabbi neither by man nor by any other, because there is one Master of all men,[4] says Origen.

[1] Isa. ix. 4.
[2] Judges viii. 22.
[3] S. Matth. xx. 25.
[4] S. Matth. xxiii. 8.

Gideon's priesthood may have been specially conferred by GOD as typifying Him Who is a High Priest for ever, though not of the order of Aaron; and Gideon's Ephod[1] may have been made in accordance with a Divine command, or because being leader of the army of Israel he desired to learn from the ephod what he ought to do, as the high priest did from the breast-plate of Urim and Thummim, and whose lukewarmness in making no resistance to idolatry, nor taking part in the restoration of religion under Gideon, may have been the reason for this transfer of authority, and for the setting up of the ephod in his own house. But however this may have been, for Holy Scripture is silent here, the conduct of the children of Israel in regard to the ephod "became a snare unto Gideon, and to his house," as many pious practices in the Christian Church have become snares to GOD's faithful people from the abuse of them by others, as, for example, the worship of the Blessed Virgin, and the reverence paid to the images and relics of Saints. The number of Gideon's sons corresponds to that of the disciples sent forth by CHRIST,[2] and typifies CHRIST's many spiritual children in all churches throughout the world; for Gideon, like David, "had many wives,"[3] foreshadowing the many nations who would be united to CHRIST as one Bride in spiritual wedlock, Who is ever raising up to Himself a holy seed of sons and daughters from churches throughout the world, and is Himself by spiritual generation ever being born, according to S. Paul's language, in the hearts of believers in all lands.[4] Thus Gideon's Polygamy and his Ephod find their antitype in CHRIST;

[1] Judges viii. 27.
[2] S. Luke x. 1.
[3] Judges viii. 30.
[4] Gal. iv. 19.

first, in His Love for His Church, which is one, though formed out of all nations; and, secondly, in His Priesthood, confirmed to Him by the FATHER, Who said, Thou art a Priest for ever, after the order of Melchizedek.

Abimelech, the son of Gideon by his concubine at Shechem, where the worship of Baal seems to have taken root, has been very generally regarded as a type of Antichrist. In the quaint language of Bishop Andrewes, "Abimelech came to the kingdom by the devil's patent, and is his officer; so we see daily in our days, he bestows offices, and presents to benefices in churches." The men of Shechem making him king by the plain of the pillar that was in Shechem,[1] the very spot where Joshua had made a covenant with Israel as subjects of JEHOVAH, their king, and where the people had said, "The LORD our GOD will we serve, and His voice will we obey,"[2] was something like a foreshadowing of the future fulfilment of S. Paul's prophecy concerning the man of sin.[3]

Jotham was Gideon's youngest son, and the only one that escaped the sword of Abimelech. In his Parable of the Trees[4] we have the oldest as well as one of the most beautiful of all the fables in the world, and men may here learn wisdom from trees, as in other parts of Holy Scripture from shrubs and flowers. The malediction of Jotham was speedily fulfilled, and fire came out from Abimelech and devoured the men of Shechem, when he "set the hold on fire," and all the men of the tower of Shechem died; and fire came out from the men of Shechem and devoured Abimelech; for "thus GOD rendered the wickedness of

[1] Judges ix. 6.
[2] Josh. xxiv. 24.
[3] *2 Thess.* ii. 3, 4.
[4] Judges ix. 8.

Abimelech, which he did unto his father in slaying his seventy brethren: and all the evil of the men of Shechem did GOD render upon their heads: and upon them came the curse of Jotham, the son of Jerubbaal."[1] He made Abimelech an instrument for punishing the wickedness of the men of Shechem, and He punished Abimelech, in the hour of victory, for his sin against his father and his brethren, and against the LORD. No mention is made of the burial of Abimelech, though of the following judges it is said that they died and were also buried, and this because, in contrast to Abimelech, they had hope in their death, and were buried in peace, and in the faith of a blessed resurrection, as Abraham, and Isaac, and Jacob.

There were five Judges of Israel, viz. Tola, Jair, Ibzan, Elon, and Abdon,[2] of whom no act is recorded, because, as some say, they did nothing, or, as others will have it, because the sacred historian knew nothing about them; but may we not with more reverence believe that there is a design and an inspiration in this very silence? and that, as in the analogous case of the Apostles, GOD would teach us hereby not to dwell on earthly renown, but to seek that true glory which comes from Him alone, and to labour and pray that our names may be written in heaven, and may be found in the Book of Life. Jair's thirty sons, riding on thirty ass colts, the emblems of peace as contrasted with the war-horse of battle, remind us of the future Judge of Israel, riding on an ass, even on a colt the foal of an ass, to His own city Jerusalem, the city of Peace, the type of Heaven, and should teach us that the children of the true Jair, a name derived from "light,"

[1] Judges ix. 56, 57. [2] Judges x. 1, 3; xii. 8—15.

must follow Him in His meekness, if they would enter into His glory.

And here it may be noticed that such books of the Bible as this of Judges are not exactly history as we should record history, nor are they exactly biography as we should record biography. They are records of events in the history of the chosen nation, and of incidents in the lives of particular members of it, which are selected by Inspiration as bearing upon a special subject. S. John, though speaking of his own Gospel only, gives us a key to the whole Bible when he says, "There are also many other things which JESUS did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written; but these are written, that ye might believe, and that believing ye might have life through His Name."[1] And so we may say generally, many other things were done and undergone by the men who lived in those days, which are not set down in this Book; but these are set down as relating directly or indirectly to the LORD JESUS CHRIST, and to our eternal salvation.

The acts of Jephthah,[2] who is not mentioned as belonging to any tribe in Israel, have been described as of one who does mighty deeds in an irregular manner, at a time when those who are placed in authority by GOD, and who ought to employ GOD's appointed means in a regular way, are faithless to their trust, and neglect their duty to GOD and His Church. Jephthah's work, says Dr. Wordsworth, may be compared to that which has been done by the Wesleys and Whitfields in the Christian Church, at a time when Bishops and Clergy were deficient in zeal and faith-

[1] *S. John* xx. 31; xxi. 25. [2] Judges xi. 1—xii. 7.

fulness; and the history displays the evils into which Churches and States fall when the Sacred Ministry of GOD's Sanctuary is demoralized, and when the regular ordinances of religion lose their hold on the national conscience. But in the sacrifice of his daughter,[1] a willing victim, and yet a necessary one, by reason of his vow, from which he could not go back, is a mysterious foreshadowing of a better sacrifice of another soul, of an only child, perfectly free and voluntary, and of virginal holiness and heavenly purity, and yet in a certain sense necessary, as due to the sins of those who nailed Him to the Cross, the Sacrifice of CHRIST, Who gave His spotless soul to death for our sakes. For notice here: Jephthah vowed a vow that if GOD would give him victory over the Ammonites, then whosoever should come forth first from the doors of his house to meet him, should be the LORD's, and be offered as a burnt-offering. It pleased GOD to give him the victory, and also so to order it that the first that met him was his own daughter. Thus her life was given as it were the price of the victory. And so CHRIST's life, the life which He derived from our humanity, was the price of our redemption from our spiritual enemies, and of our victory over them. Jephthah's name signifies "him whom JEHOVAH sets free;" and he was freed from his vow by his daughter's self-sacrifice, as we are made free by the Sacrifice of CHRIST. Jephthah's daughter retired from Mizpeh with her fellows for two months, and then returned thither at the appointed time; CHRIST retired from Jerusalem with His disciples before His Passion, and when the time was come that He should be offered up, returned of His own accord, and became a willing

[1] Judges xi. 30—40.

victim for us. And as "the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite, four days in a year,"[1] so the days of CHRIST'S Passion, beginning with the Paschal Supper and the Agony in the Garden, live ever in the grateful memory of the Church of GOD.

In the conduct of the Ephraimites[2] we may see foreshadowed that evil spirit of envy which is not unknown in the Christian Church, for they who are in high places often stand aloof in times of danger, as Ephraim did, and taunt those whose boldness and courage has gained the victory with being "fugitives" or "escapers," because they may have freed themselves from the trammels which hindered them in their warfare against the enemies of GOD. Such conduct leads too often to the same result as in Jephthah's case; and as the passage of Jordan, the river which in the days of Joshua had been divided by GOD'S power and mercy, in order that all the tribes might pass over together into Canaan, the type of heaven, was the scene of carnage between Gilead and Ephraim, so in the Church of GOD the scenes of His dearest love, the Sacraments of His Church, become the scenes of men's bitterest hatred, each more intent upon uttering his own Shibboleth than endeavouring to speak the same thing, and to keep the unity of the Spirit in the bond of peace.[3]

The life of Samson, the last of the judges whose history is recorded in this book,[4] marvellously sets forth the history of the truer Samson. "From the time that his birth was announced by the Angel to his mother," says Dr. Neale, "and her faith failed not; from the time that,

[1] Judges xi. 40.
[2] Judges xii. 1.
[3] 1 Cor. i. 10; Eph. iv. 3.
[4] Judges xiii.—xvi.

leaving his father's house, he went down into a strange country, there to work out the deliverance of his people; from the time that he was bound, not by the Philistines, but by the Jews, who yet would not themselves kill him, but delivered him up to their most cruel enemies; what was there that did not set forth the true Judge of the true Israel, JESUS CHRIST our LORD?" Our attention is indeed particularly drawn to Samson by the solemn circumstances which preceded his birth; they seem to say to us, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."[1] Prepare thyself for some great manifestation of GOD's power and goodness, such as He will vouchsafe when the fulness of time is come. The language of the Greek Version at the commencement of this history presents many remarkable parallels to the sacred record of the Gospels, suggesting the New Testament account of the births of S. John the Baptist and of CHRIST, and hence prepares us to regard the wonderful operations of the Holy Spirit in Samson for the deliverance of Israel as figurative of His still more glorious workings for the salvation of all true Israelites.

And, first, the Angel of the LORD, the SON of GOD, appears to Manoah's wife; for all the outpourings of the Holy Spirit come to mankind through Him Who is the Seed of the woman, and through His Incarnation by the HOLY GHOST; and the promised child is to be a Nazarite from his mother's womb, a type of Him Who was indeed so sanctified, and Who not only "began to deliver Israel,"[2] but was able to say on the Cross, "It is finished."[3] In Manoah's faith and humility we may see a resemblance

[1] Exod. iii. 5. [2] Judg. xiii. 5. [3] S. John xix. 30.

to the character of S. Joseph; and the Angel of the LORD appeared a second time in answer to his intreaty, and He Whose name is "Wonderful" (Secret, A.V.) "did wonderously;" for He went up in the flame of the sacrifice of the burnt offering on the rock, as CHRIST by the fire of His own Sacrifice mounted to heaven from the rock of His tomb, and was accepted as a perfect propitiation by the FATHER. "And the woman bare a son, and called his name Samson;"[1] and so of the Sun of Righteousness the Angel said to S. Mary, Thou shalt call His Name JESUS; for, as Venerable Bede says, "Samson was a figure of CHRIST in the annunciation of his nativity by an Angel; in his sanctification to GOD; in his name which signifies the Sun; in his mighty deeds for the delivery of Israel; and in the destruction of their enemies by his death."

In his parents' remonstrance with him for not choosing a wife from his own people,[2] some of the Christian Fathers see a resemblance to the expostulations of the literal Israel with the Divine Bridegroom for His espousal of the Gentile Church; and Samson's choice may have been directed by GOD, like the command to Hosea,[3] with this mystical meaning; as his first deed of prowess, his encounter with the lion,[4] recalls the words of the Psalmist,—

> Thou shalt go upon the lion and the adder:
> The young lion and the dragon shalt Thou tread under Thy feet,[5]

for CHRIST trod under His feet the roaring lion, when, "moved by the Spirit," as Samson was, He encountered

[1] Judg. xiii. 24. [2] Judg. xiv. 1—4. [3] Hosea i. 2.
[4] Judg. xiv. 5, 6. [5] Ps. xci. 13.

the tempter in the wilderness, and was with the wild beasts. We are Nazarites in CHRIST, says S. Jerome, and by His power we are able to conquer the lions. But of that lion and its death Samson spake not, and so our Blessed LORD would not that any should spread abroad His fame.[1] CHRIST too hath taken honey from the carcase of the lion, plucking life from death, and gaining a crown from the Cross, and making us partakers of His victory, as Samson gave of the honey to his parents.[2] Of Him it was prophesied in a spiritual as well as in a literal sense, "Butter and honey shall He eat;"[3] and "O how sweet are Thy words unto my throat," says the Psalmist, "yea, sweeter than honey unto my mouth."[4] S. Jerome applies this history to the benefits derived by the Christian Church from the conflicts with heresy which produced the Creeds; while Samson's destruction of the corn of the Philistines,[5] by making the foxes instruments of injury to themselves and to his foes, has been compared to the effect produced by one heresy contradicting another, and so destroying the harvests of GOD'S enemies.

The conduct of the men of Judah,[6] in saying that the Philistines were their rulers, and delivering Samson to them, was like that of the Jews, saying, "We have no king but Cæsar,"[7] and delivering up CHRIST to the Romans; and Samson's victory over them with the jaw-bone of an ass typified that greater victory "in the time of wheat harvest" when "the foolishness of preaching" converted three thousand men.[8] "Would to GOD," says S.

[1] S. Matth. xvi. 20.
[2] Judg. xiv. 8, 14.
[3] Isa. vii. 15.
[4] Ps. cxix. 103.
[5] Judg. xv. 4.
[6] Judg. xv. 9—17.
[7] S. John xix. 15.
[8] Acts ii. 41.

Ambrose, "that Samson had been as modest in victory as he was valiant in fight! But being elated by prosperity, he arrogated to himself the glory which he ought to have given to GOD. 'With the jaw-bone of an ass,' he says, 'have I slain a thousand men.' He erected no altar, he offered no sacrifice; but forgetful of the duty of praise and thanksgiving, and assuming the honour of the conquest, he chanted a hymn of praise to himself, and consecrated the place to his own name, and called it Ramath-lehi (the lifting up of the jaw-bone.)" But GOD mercifully made him feel his dependence upon Him, and "he was sore athirst;"[1] and then indeed he ascribes his deliverance to GOD and prays for help against his enemies; and "GOD clave an hollow place that was in the jaw, and there came water thereout," for He Who on the Cross said, "I thirst,"[2] can make His grace to flow even from the most despised instruments. "GOD Who had fetched water out of the flint for Israel," says Bishop Hall, "fetched it out of a bone for Samson. He gave him honey from the mouth of the lion, and water from the mouth of an ass. Who will not cheerfully depend on Him Who can fetch moisture out of dryness, and life out of death?"

In the next event of Samson's history, his carrying off the gates of Gaza,[3] we are reminded again of that truer Samson, Who, when His enemies thought that He was lying a prisoner in the grave, arose from the sleep of death at midnight, and broke the bars of iron asunder, the bars of death, the stronghold of Satan, and ascended far beyond "the hill that is before Hebron," where lay

[1] Judg. xv. 18, 19.
[2] S. John xix. 28.
[3] Judg. xvi. 1—3.

the bodies of the Old Testament Saints, even to Hebron itself, giving assurance to all the seed of Abraham in the words of the prophet Micah, "the Breaker is come up before them; their King shall pass before them, and the LORD on the head of them;"[1] for "He hath broken the gates of brass, and smitten the bars of iron in sunder."[2]

Three times in the history of Samson is CHRIST'S Passion prefigured, says Dr. Neale; namely, when he was shut in at Gaza, when he was bound on the top of the rock Etam,[3] and when he died with the Philistines. And so also we may see the LORD'S temptation in the wilderness set forth in the story of Delilah. Three times was Samson tempted to betray the cause of his people, "If they bind me with seven green withs,"—"if they bind me fast with new ropes,"—"if thou weavest the seven locks of my head with the web." So, in like manner, Satan would fain have bound our LORD with the ropes, as the prophet calls them,[4] of the seven sins, which are the heads and fountains of all sins: "And he brake them from off his arms like a thread."[5] Delilah, the familiar friend in whom he trusted, is bribed by money to betray Samson, as Judas was to betray CHRIST; and Samson replied to Delilah's temptations by three lies, but CHRIST replied to the temptations of Satan by three sayings from the Scripture of truth.

And now Samson reveals his secret. He had no idea indeed that any one would dare to approach him so closely as to shave off his seven locks; but the LORD had given him over to a reprobate mind, and what he did not imagine to be possible, now came to pass. Delilah called for

[1] Micah ii. 13. [2] Ps. cvii. 16. [3] Judg. xv. 8.
[4] Isa. v. 18. [5] Judg. xvi. 6—13.

a man to shave off the signs of his dedication to GOD, but it was not till after Samson himself had suggested and permitted that those seven locks should be woven in her web. And no more can the Christian Nazarite be shorn of the seven locks of the gifts of the Spirit[1] until he has himself allowed them to be entangled in the web of some worldly Delilah, and thus put the shears, as it were, into her hands; then having forfeited grace, he is shorn of his glory. Samson "wist not that the LORD was departed from him," for he was already morally and spiritually blinded by sin; and as his eyes were the first offenders which betrayed him to evil desires, it is in them that he is punished, and the very scene of his sin is made the scene of his punishment.[2] "Howbeit the hair of his head began to grow again after he was shaven;"[3] for the seed of sanctification, though latent, was ready to sprout again on his repentance and prayer to GOD; even as Baptismal grace, quenched for a time, may be quickened again in the Christian soul.

The blinded Samson was brought out to be mocked by his enemies at a great religious festival;[4] and what was that banquet in the house of Dagon, but the exultation of the evil spirits when the thirty pieces of silver were paid, when the band was marshalled with swords and staves from the chief priests and elders of the people, when all was arranged so that there should be no uproar among the people, when they had chosen the place, the garden of Gethsemane, when they had fixed the time, the midnight before the Passover began,—truly those hosts of evil angels then said, "our God," even the god of this world,

[1] Isa. xi. 2. [2] Judges xvi. 21, cf. xvi. 1.
[3] *Judges xvi. 22.* [4] Judges xvi. 23.

—"hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us." And not only they, but the chief priests, and scribes, and elders, the Pharisees and the Sadducees, the governor and the soldiers, were gathered together to the spectacle, little thinking that the more illustrious the assemblage, the more complete the victory. This page from the Book of Judges, says Dr. Neale, might well be a page from the conclusion of the Gospels. "And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport." "Then the soldiers of the governor took JESUS into the common hall, and gathered unto Him the whole band of soldiers. And they blindfolded Him, and bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews." And yet, by that very sport, the five lords of the Philistines were paving the way to their own destruction. "They lifted up CHRIST on the Cross," says Bishop Andrewes, "as the world did set Samson between the two pillars to make sport of him; this was His exaltation." Samson, exposed to the ridicule of the people; his arms stretched out grasping the two main pillars of the house; their triumph, to all appearance, complete; their enemy, to all human sight, at their mercy: CHRIST, lifted up to the reproach and contempt of the people; His arms stretched out on the wood of the Cross; His hands grasping the two main pillars of the House of Satan, viz. Death and Sin; and He "cried with a loud voice and bowed His head," not in the weakness of death, but with all the strength of full life; for He cried with a loud voice to show that no man took that life from Him, but that He laid it down of Himself, that He had power to lay it down,

and that He had power to take it again. "He bowed himself with all his might, and the house fell."[1] It did indeed. And the ruin of that house was great. All the wily temptations of Satan, from that first, "Ye shall not surely die," to the last which shall be resisted before the coming of the Son of Man,—all his assaults on GOD'S people, all the tyrants whom he has raised up to work his own will, all the pains he has inflicted on those who would not worship the beast and his image, all the devices he has plotted for the overthrow of GOD'S kingdom, all are at an end together. "He bowed Himself with all His might,"—nothing less would do,—"and the house fell." Fell upon Satan, and overwhelmed him,—fell upon Death, and destroyed him,—fell upon the grave, and burst its bars. "He bowed His head, and gave up the ghost."[2] "So the dead which He slew at His death were more than they which He slew in His life."[3] O Blessed SAVIOUR, our better Samson! exclaims Bishop Hall: Thou didst conquer in dying, and triumphing upon the chariot of the Cross didst lead captivity captive. The law, sin, death, hell, had never been vanquished but by Thy death. All our life, liberty, and glory spring out of Thy most precious blood!

> "O dearly-bought revenge, yet glorious!
> Living or dying thou hast fulfilled
> The work for which thou wast foretold
> To Israel, and now liest victorious
> Among thy slain self-killed.
> . . . . Samson hath quit himself
> Like Samson, and heroicly hath finished
> A life heroic."[4]

[1] Judges xvi. 30.
[2] S. John xix. 30.
[3] *Judges xvi. 30.*
[4] Milton's Samson Agonistes.

CHRIST IN THE PROPHETS.

Samuel.

AS the saints of GOD in the Old Testament represent as types something which was to be in our Blessed LORD, some one point and some another, so in like manner the Holy Women, whose names and acts are there recorded, set forth different characters in the Christian Church, as well as different aspects of the Church herself, while some are also prominent types of the ever blessed Mother of our LORD, as are Eve, and Miriam, and Hannah.

In the brief history of Hannah, comprised as it is in the first two chapters of the First Book of Samuel, we may notice, first, how the charge of Eli, the High Priest and Judge of Israel, imputing that Hannah, while praying at Shiloh in the Tabernacle of the LORD for the blessing of a son, was drunken with wine, reminds us of a similar charge on the day of Pentecost against those who were filled with the HOLY GHOST. "These men," said the Jews, "are full of new wine."[1] Her prayer before the

[1] Acts ii. 13.

Ark of GOD, the type of His Sacramental Presence in the Holy Eucharist, points to the value of prayer offered up before GOD's altars in the Christian Church, and shows also that the precepts of the Pentateuch were observed even in the corrupt days of the Judges; the devout of Israel continued to resort to the place which GOD chose out of their tribes to put His Name there; and this is a sufficient refutation of the modern heresy which seeks to deny that the Pentateuch was in existence at that time.

Thus Hannah, a name which signifies "grace," and so a type of her who was "full of grace," teaches us the value of prayer and intercession, and reminds us that none need fall short of so great a privilege and duty, however much they may be occupied in the world; while the example of another Anna,[1] in the Gospel, living apart from the world in the sacred retirement of devotion, casts its blessed shadow over another and higher mode of life, a course of continued and unceasing prayer, endeavouring to act up in their fulness to our blessed LORD'S words of His Elect, who He says cry day and night unto Him,[2] and carrying out to the very letter the characteristic of the Church, both Jewish and Christian, as "instantly serving GOD day and night."[3] Of Hannah's prayer it is said,—"She spake in her heart; only her lips moved, but her voice was not heard;"[4] not heard, indeed, of Eli, but it reached the ears of GOD, for "Non clamor sed amor, non musica sed cor, sonat in aure Dei." To GOD the heart alone speaks, and with GOD the heart alone holds converse, says one of old time; and as men understand only that which the tongue says, and comprehend not that

[1] S. Luke ii. 37.
[2] S. Luke xviii. 7.
[3] *Acts* xxvi. 7.
[4] 1 Sam. i. 13.

hich the heart speaks, so GOD hears only that which the eart speaks, and pays no attention to that which the ngue alone utters. In this prayer of Hannah's it has een noticed that she is the first person who in Holy cripture addresses GOD as "the LORD of Hosts;" and is title, implying pre-eminently the sovereignty of the lmighty, was doubtless on her lips a prophetic protest gainst the future worldly policy of Israel in craving an rthly king, as it is against all who say with the rejecters CHRIST, "We will not have this man to reign over us." Vith regard to the subject of her prayer, it has been obrved also that it is difficult for us in our time to realize e strong desire of the Israelites for children, so earnestly ere they, one and all, looking forward to a Deliverer to born of their nation, and it might possibly be even of emselves. And this desire was not only intimately conected with their faith, but being sanctioned by GOD, pported by miracles, and appealed to by the prophets, oubtless covered as with a cloke many things which we nnot understand; as, for example, the "many wives" of od men, as of David, Jacob, and the like, as well as the art-consuming sorrow of those who were in the position Rachel and of Hannah. When CHRIST came, this sire ceased with the occasion for it; and the Gospel omises to His faithful ones an inheritance better than of ns and of daughters, and places the virgin state in the gher rank in His Church militant on earth, as well as the Church glorified in heaven.

Hannah's prayer was answered in due time, but her ith had received an answer already, and "her counteance was no more sad;" for prayer is the remedy for ery sorrow; "the LORD is good unto them that wait

for Him, to the soul that seeketh Him,"[1] says Jeremiah; and if good, asks S. Bernard, to them that seek Him, what is He not to them that find Him? Answers to prayer are indeed often long in coming, and come quickest when the prayer is secret and undivulged; so say the saints of GOD. It is because GOD so loves prayer that He delays to answer it; He delays to hear His saints that He may increase their merits. Confidence that our prayers have been answered has been noticed, too, as a sign that they have been so; and very often this confidence is preceded by a vehement inspiration to pray for the object in question, as it may have been in Hannah's case; and GOD, says S. Augustine, would not thus impel us to pray for a thing He was not about to grant. Sometimes He sends in addition to these internal marks an outward sign in the shape of some sorrow or disgrace, and such was the rebuke of Eli to Hannah, and of our Blessed LORD to S. Mary at Cana, and to the woman of Canaan, and these were the precursors of answered prayer; as Job said, "I am as one mocked of his neighbour, who calleth upon GOD and He answereth him."[2] It would seem, too, that Elkanah, her husband, had joined in Hannah's prayer for a son,[3] according to those words of our blessed LORD, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My FATHER which is in heaven; for where two or three are gathered together in My Name, there am I in the midst of them."[4] But S. Ambrose, commenting on this passage of S. Matthew's Gospel, says,—"What are these two or three but the body, the soul, and the HOLY

[1] Lam. iii. 25.
[2] Job xii. 4.
[3] *1 Sam.* ii. 20.
[4] S. Matth. xviii. 19, 20.

GHOST? For when the soul collects all its interior powers within the sanctuary of the heart that it may pray to the FATHER in secret, and when the body collects its external senses and unites them to the soul, the HOLY SPIRIT approaches and breathes into this union quietude and peace, so that the prayer may be fervent and efficacious; and then it is that JESUS is present in the midst of the three." Prayer was CHRIST'S own weapon of defence against His enemies, "when they spake against Him with false tongues," saying, "Master, we know that Thou art true;" when they "compassed Him about with words of hatred," saying, "Behold a gluttonous man and a wine-bibber;" "But I give Myself unto prayer."[1] He Who hath redeemed thee, says S. Chrysostom, hath Himself showed thee what He would have thee to do. He would have thee be "instant in prayer." He would have thee ponder in thy heart the blessings thou art praying for. He would have thee ask and receive what His goodness is longing to impart. He never refuses His blessing to those that pray, but rather stirs men up by His mercy not to faint in praying. Gladly accept the LORD'S encouragement; be willing to do what He commands, to refuse what He forbids; and, lastly, consider what a blessed privilege is granted to thee, to talk with GOD in thy prayers, and make known to Him all thy wants, while He, though not in words, yet in His mercy answers thee; for He despiseth not thy petitions, He wearies not but when thou art silent.

In Hannah's Song of Thanksgiving even Hebrew expositors have seen a prophecy of CHRIST; and the Christian Fathers recognize in her a figure of the Christian

[1] Ps. cix. 4.

Church, at first barren, as Hannah was, and mocked by her rival, the Jewish Synagogue, but at length breaking forth into singing and blessing GOD for His mercies in the Gospel, as the Prophet had foretold: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."[1] The mention of the "horn" and the "rock" in this hymn of praise are like connecting links which join together Hannah's inspired song with the song of Moses and the song of David, and all of them with CHRIST, the true Rock of our Salvation, of Whom the closing words of Hannah's Magnificat speak for the first time in Holy Scripture as the "Anointed," i.e., the Messiah, the King to be anointed of GOD in His own due time, at His Nativity, at His Resurrection, at His Ascension to the Heavenly Jerusalem, where now, crowned as King of Glory, He is supreme over the princes of GOD, as the HOLY SPIRIT declares by the Psalmist, "Yet have I set My King upon My holy hill of Sion."[2] For "He hath put down the mighty from their seat, and hath exalted the humble and meek,"[3] says the Blessed Virgin; "He bringeth low, and lifteth up," saith Hannah; "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory;"[4] "He taketh up the simple out of the dust," saith the Psalmist, "and lifteth the poor out of the mire; that He may set him with the princes, even with the princes of His people."[5] And

[1] Isa. liv. 1, 3.
[2] Ps. ii. 6.
[3] S. Luke i. 52.
[4] 1 Sam. ii. 7, 8.
[5] Ps. cxiii. 6, 7.

is there not in all these expressions the same truth? the vision of One Who was indeed taken up out of the dust, when He was brought into mortal existence, and took our flesh, which was the dust of the earth, from the pure earth of His Virgin Mother; Who by His birth in the manger stable was brought down in His humiliation to the dung-hill, whence He was exalted again to riches and honour, being lifted up in the Ascension from earth to heaven to inherit the throne of His Glory, the Right Hand of the FATHER, the throne of judgment, whence "the LORD shall judge the ends of the earth;" for His kingdom shall be established in all nations, and the adversaries of the LORD shall be broken to pieces, for He shall put all enemies under His feet. And how truly of both does the Psalmist add, "He maketh the barren woman to keep house, and to be a joyful mother of children:" true of the Israelite Hannah; true of the Gentile Church; true, too, of the soul hitherto unfruitful in good works, but now wedded to CHRIST by repentance and love; and true, lastly, of all the company of Virgin Saints of whose spiritual descendants the prophet declares, "the desolate hath many more children than she which hath an husband."

After the divinely-inspired song of Hannah the Book of Samuel proceeds in tones of sadness to describe the profligacy and profaneness of Eli's sons. The sons of Eli were "sons of Belial,"[1] perhaps those very sons of Belial whose evil deeds are recorded in the Book of Judges;[2] "they knew not the LORD," though they ministered daily unto Him, for they were blinded by their own sins, types of those of whom S. Paul speaks in his Epistle to S. Titus, the Bishop of Crete, warning him against godless

[1] 1 Sam. ii. 12. [2] Judges xix. 22.

teachers, who "profess that they know GOD, but in works they deny Him, being abominable and disobedient, and unto every good work reprobate."[1] Not content with the portion of the Peace Offerings assigned to them by the Law of Moses, they robbed the offerers and their friends of that portion which belonged to them, and on which they were preparing to feast before the LORD; and they robbed GOD of His portion, by taking to themselves of the fat of the sacrifice; "Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD." So our LORD'S enemies, in the days of His flesh, instead of rendering unto GOD the things which were GOD'S, enclosed themselves in their own fat, as the Psalmist says;[2] and the Christian priest is reproved in prophecy by Malachi for offering polluted bread upon GOD'S altar, dealing treacherously against his brother, causing many to stumble at the law, and robbing GOD.[3] For this wickedness a prophet, "a man of GOD," is sent to Eli to denounce the sin, and Eli's participation in it by honouring his sons above GOD, and "making themselves fat with the chiefest of all the offerings of Israel." And the punishment was suited to the sin:—

GOD forsook the tabernacle in Silo:
Even the tent that He had pitched among men.
He delivered their power into captivity:
And their beauty into the enemy's hand.
He gave His people over also unto the sword:
And was wroth with His inheritance.
The fire consumed their young men:
And their maidens were not given to marriage.

[1] *Titus* i. 16. [2] Ps. xvii. 10. [3] Mal. i. 2.

Their priests were slain with the sword:
And there were no widows to make lamentation.[1]

He permitted the Ark to be taken by the Philistines, and it was never restored to Shiloh; and the vengeance which fell on that guilty city is cited as a warning to Jerusalem; "Go ye now unto My place which was in Shiloh, where I set My Name at the first, and see what I did to it for the wickedness of My people Israel."[2] So He who was called Shiloh for our sakes, Who bore our sins in His own Body on the tree, was mysteriously forsaken in His last trial by His Heavenly FATHER, and cried, "Eloi, Eloi, lama sabachthani;" and then, far more truly than when the Ark at Shiloh was taken, or the temple at Jerusalem spoiled, was that fulfilled which follows,—"He delivered their power into captivity, and their beauty into the enemy's hand;" their "power," for He was the Power of GOD and the Wisdom of GOD; their "beauty," for He was fairer than the children of men; "into captivity," in the garden and in the grave; "into the enemy's hand," when Judas betrayed and Pilate condemned, and death seized Him. And then it follows, "He gave His people over unto the sword, and was wroth with His inheritance," for not only was there a terrible slaughter at this time, but there was "neither sword nor spear in the hand of any of the people of Israel;" "the fire" of lust "consumed their young men," "and their priests," Hophni and Phinehas, "were slain with the sword;" "and there were no widows to make lamentation," referring to the death of Phinehas' widow in childbirth.[3] But then see what happened:—

[1] Ps. lxxviii. 61—65. [2] Jer. vii. 12; xxvi. 6.
[3] 1 Sam. iv. 19.

So the LORD awaked as one out of sleep:
And like a giant refreshed with wine.

Awaked at the cry of Samuel and His other faithful servants lamenting that the ark was carried captive into idol temples; awaked, oh how truly! what time His priests of the elder law had spiritually died by reason of their sins against Him, out of His sleep of three days in the grave, refreshed with the strong wine of the chalice of His Passion, which He drank even to the dregs; awakes in anger still, when His priests, through neglect of godly discipline, give His sacred Body (the Ark of the New Covenant) to unworthy communicants, the shrine of whose heart is full of earthly idols. And the Psalmist adds:—

He smote His enemies in the hinder parts:
And put them to a perpetual shame;[1]

referring to the diseases which He sent on the Philistines so long as they retained the Ark, when Dagon fell down prostrate before Him and owned the supremacy of JEHOVAH. And here again how true, too, of Him Who in the night of His Resurrection smote His spiritual foes[2] and gave the evil powers of darkness over to everlasting reproach; and Who declares by His Apostle of those who now receive Him unworthily in the Blessed Sacrament,—"For this cause many are weak and sickly among you, and many sleep."[3]

Samuel, the Judge and Prophet, shines forth in bright and quiet contrast to this dark picture of Israel's shame. The vision vouchsafed to him while ministering unto the

[1] Ps. lxxviii. 67.
[2] 1 Sam. v. 4.
[3] *1 Cor.* xi. 30.

LORD before Eli, and the thrice repeated call of GOD when he was twelve years old, as Josephus says, reminds us of the thrice repeated voice from heaven proclaiming Him Who alone could say with perfect truth, "Lo, I come to do Thy will, O GOD;" and Who, when a child of twelve years old in the Temple, manifested His Divine wisdom so that all were astonished at His understanding and answers, even as "all Israel knew that Samuel was established to be a prophet of the LORD."[1] In his humility and innocence Samuel was a type of CHRIST; in the holiness of his life while dwelling amid scenes of unholiness; he was "wiser than the aged," and had "more understanding than his teachers,"[2] and he "grew, and the LORD was with him, and did let none of his words fall to the ground." "Moses and Aaron among His priests," says the Psalmist, "and Samuel among such as call upon His Name; these called upon the LORD, and He heard them."[3] Moses as legislator, Aaron as priest, Samuel as prophet,—types of the discretion, devotion, and foresight which befit all true servants of GOD; types, too, of different faculties of the faithful soul,—for Moses, "drawn out of the waters" tells of withdrawal from worldly cares and pleasures; Aaron, "shining light" of intense illumination by the grace of GOD; Samuel, "heard of GOD," perseverance and victory in prayer; and all three are qualities which converge in the LORD JESUS; but Moses certainly, and Samuel perhaps by implication, are included here among priests, and many of the Fathers held that Samuel, who most frequently comes before us in Holy Writ as a man of prevalent might in prayer, and a type of our great Intercessor and Mediator, was a Priest, too, by special

[1] 1 Sam. iii. 20. [2] Ps. cxix. 99. [3] Ps. xcix. 6.

dispensation from GOD; his priesthood, like that of Gideon, being intended to prepare the Israelites for the transfer of the Priesthood from Aaron to CHRIST, and for that universal diffusion of GOD's grace in the days of the Messiah, when in every place incense should be offered to His Name, and a pure offering;[1] and his offering sacrifice in various places, though not according to the Levitical Law, a practical evidence that the Levitical ordinances and Aaronic priesthood were only transitory shadows preparatory to another and better dispensation, when not at Jerusalem only, but in every place the true worshippers should worship the FATHER in spirit and in truth.[2] Thus the declaration of Almighty GOD to Eli at Shiloh, when the Tabernacle was profaned by his sons,—"I will raise Me up a faithful Priest, that shall do according to that which is in Mine Heart and in My Mind; and I will build Him a sure house; and He shall walk before Mine Anointed for ever,"[3] may have had a preparatory accomplishment in Samuel, as it had afterwards in Zadok, but it reached its consummation in CHRIST, Who was raised up by GOD when the Jewish Church and priesthood were lying in degradation and confusion, and Who joined the Priesthood and the Kingdom in one everlasting bond of union in Himself.

The Israelites, smitten before the Philistines at Ebenezer, fetched the Ark of the Covenant of the LORD into the camp, and there was a very great slaughter, and the Ark of GOD was taken, and the two sons of Eli were slain;[4] and doubtless, says Dr. Neale, the Jews, always accustomed to conquer, were more amazed than afflicted at

[1] Mal. i. 11.
[2] S. John iv. 23.
[3] *1 Sam.* ii. 35.
[4] 1 Sam. iv.

their loss; and could an inhabitant of another world be suddenly introduced to this, and told of the invincible strength GOD has provided for us in the Sacraments, in His promises, by His own incorporation with our nature, would not his first impression be one of wonder that we could ever fail? Some mediæval commentators see in the Ark the grace bestowed in Baptism; they see it sent forth, invoked, leant upon, in carrying on our great battle in the world; they see the high hopes, the full certainty with which the conflict is commenced; and finally, in the evening of life, they see the enemy victorious, the Christian soldier defeated, the ark lost, the baptismal grace overwhelmed, the harvest past, the summer ended, the man not saved. But may we not draw a brighter picture, and see in the mighty acts which the Ark accomplished in the land of the Philistines a type of the strength of CHRIST'S Sacramental Presence in His Church, achieving in us victories of love and faith, and overthrowing the Dagons of sin and unbelief. How often have we summoned our true Ark, made of the shittim-wood of immortality, and overlaid with the gold of the love of Calvary, to deliver us from our enemies; how often might we have said, "My feet were almost gone, my treadings had well-nigh slipt," and He Who in His own dear form held up Peter on the water, has, under the form of Bread and Wine, held up us! "The glory is departed from Israel,"[1] but it has reached the true Israel of GOD; and the Christian may say with David,—

> Lo, we heard of the same at Ephrata:
> And found it in the wood.

[1] 1 Sam. iv. 22.

We will go into His tabernacle:
And fall low on our knees before His footstool.
Arise, O LORD, into Thy resting-place:
Thou, and the ark of Thy strength.[1]

David, when a youth at Bethlehem-Ephratah, had heard of the Ark of GOD, and afterwards he found it in the woods of Kirjathjearim, the city of woods. And have not we, too, heard of a place for the LORD, an habitation for the mighty GOD of Jacob, at Ephrata, even Bethlehem, in the womb of the Blessed Virgin, in the House of Bread, and found it in the wood, the wood of the Cross, the throne or habitation of GOD, even the tree from which He reigned. And so it follows: "We will go into His tabernacle, and fall low on our knees before His footstool;" His tabernacle, the place from whence He giveth Himself to us under the form of Bread; His footstool, the Cross on which He hung, and whence He trod all enemies under His feet; and then, Arise, O GOD, into Thy resting-place: and here we have the three abodes of JESUS,—the Altar, whereon He offers Himself; the Tabernacle of our heart, wherein He hides Himself; the Monstrance, where He manifests Himself as shining forth in all the good deeds of all His faithful servants. Our true Ark is indeed in Bethshemesh, the City of the Sun, even the Sun of Righteousness, and in the field of Joshua,[2] another type of JESUS, where there is a great stone, the Rock of our salvation, the stone of Abel, the representative of CHRIST as the High Priest of GOD. But the men of Bethshemesh were smitten "because they had looked into the Ark of the LORD," a solemn lesson for us of the reverential awe

[1] *Ps. cxxxii. 6, 8.* [2] 1 Sam. vi. 14, 18.

which is due to Divine things, and especially to the Blessed Sacrament of the Altar. The Ark remained at Kirjathjearim till David's time, who carried it from thence to Mount Zion.[1] The Tabernacle (from which the Ark was now separated) was removed from Shiloh to Nob, and afterwards to Gibeon; and there it remained till the Temple was built by Solomon, and then the Ark again found a resting-place in the Sanctuary of GOD.

The possession of the Ark, though lost awhile to Israel, brought no glory or strength to its captors. The curse of GOD attended its possession by unhallowed hands; plague after plague fell upon them, as long as the Ark was among them; nor was it till they had restored it to Israel, that those plagues ceased. And this is one among many instances to show us, that however ungodly men and the enemies of GOD'S Church may be allowed awhile to invade its privileges, or possess themselves of its most holy things, as a punishment for His people, they are never blessed in their deed. So when Belshazzar made his impious feast, and brought the golden vessels out of the Temple of the House of GOD, the writing on the wall proclaimed the punishment due to his sin.

Then "all the house of Israel lamented after the LORD,"[2] and Samuel, who succeeded to the office of Judge on the death of Eli, recalled the Israelites from their false worship and wicked lives to the service of the true GOD: "If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroth from before you, and prepare your hearts unto the LORD, and serve Him only; and He will deliver you out of the hand of

[1] 1 Chron. xiii. [2] 1 Sam. vii. 2.

the Philistines." But it was a time of great degeneracy; and twenty years elapsed before this holy prophet and ruler could effect a reformation. At length his labour began to be attended by visible success; he had the satisfaction of seeing a spirit of repentance among the people: "Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only." A general assembly was convened at Mizpeh, where the remains of the idolatrous worship were renounced, and the worship of JEHOVAH restored; and in the midst of the sacrifice which Samuel offered on that occasion, while he was making supplication to the LORD for the people, "the Philistines drew near to battle against Israel; but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. . . . So the Philistines were subdued, and they came no more into the coast of Israel, and the hand of the LORD was against the Philistines all the days of Samuel."[1] "By his faithfulness," says the son of Sirach, "Samuel was found a true prophet, and by his word he was known to be faithful in vision. He called upon the mighty LORD, when his enemies pressed upon him on every side, when he offered the sucking lamb. And the LORD thundered from heaven, and with a great noise made His voice to be heard. And He destroyed the rulers of the Tyrians, and all the princes of the Philistines."[2] Thus the Philistines were subdued by the prayers of Samuel after forty years' dominion over the Israelites; and the stone which he set up, and called the name of it Ebenezer, was a figure of JESUS, our Stone of help, Who has indeed routed our spiritual Philistines, so

[1] *1 Sam.* vii. 10—13. [2] Ecclus. xlvi. 15—18.

that they no longer dwell in our land, according to the saying of GOD by the Prophet Isaiah,—"Behold, I lay in Sion a chief Corner-stone, elect, precious: and he that believeth on Him shall not be confounded."[1]

As Samuel grew old he appointed his sons to be his assistants or deputies in the government of Israel; and he showed his piety by the names which he gave to them, Joel and Abiah, signifying, JEHOVAH is GOD, and JEHOVAH is my FATHER. But these men shamefully abused their office and the powers entrusted to them: "They walked not in His ways, but turned aside after lucre and perverted judgment." Thus Samuel's life, like that of our Blessed LORD, was full of affliction, while his tender regard for his people, as a father for his children, his sympathising spirit, evidenced by the way in which Saul afterwards clung to the skirts of his mantle for refuge from his own evil self and the evil spirit that haunted him, still further foreshadowed Him of Whom the prophet speaks as "a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall; a hiding-place from the wind, a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land;"[2] Whose compassions fail not, but are new every morning; and Who, while reproving His people for their ingratitude, still comforts them with GOD's mercy, and ceaseth not to pray for them, for "He ever liveth to make intercession for us."

In consequence of the evil conduct of Samuel's sons, and in order that they might be like other nations, the

[1] Isa. xxviii. 16; 1 S. Pet. ii. 6. [2] Isa. xxv. 4, xxxii. 2.

Israelites desired Samuel to make them a king.[1] The request was highly displeasing to Samuel, and at the same time a great sin against GOD: for it was nothing less in their case than an act of national apostasy; and whatever weight the conduct of Samuel's sons might possess as a plea, it was not admitted for an instant in extenuation or excuse. It was GOD's design, indeed, that Israel in due time should have a king. GOD had promised to Abraham and to Jacob that kings should arise from them,[2] and Jacob had foretold that "the sceptre should not depart from Judah till Shiloh came," in Whom it was to be settled for ever,[3] and GOD Himself had been pleased to give laws preparatory to the establishment of the kingdom, and for the regulation of it.[4] The sin of Israel consisted in not waiting for GOD's time, when He should see fit to give them a king; it consisted in antedating that season by a rude seizure and impatient grasp of human anticipation, and in asking for a king in order that they might be like other nations, and that their king might lead them forth to battle, and deliver them from their enemies,—as if it was not a special privilege to be unlike other nations, in being directly under GOD's rule; and as if GOD had not always delivered them from their enemies whenever they were obedient to Him! As in the case of Jeroboam and the separation of the ten tribes in after years, this act of Israel is viewed independently of any provocation or ground of human justification, or of any Divine plea of which it was made the instrument. Yet in each case the provocation is clearly stated, as if to show us that the observance of Divine appointments is not to be made de-

[1] 1 Sam. viii. [2] Gen. xxxv. 11.
[3] *Gen.* xlix. 10. [4] Deut. xvii. 14—20.

pendent on human considerations, nor their violation defended by that which might furnish admissible grounds for similar acts between men. The offence is declared, and though the petition is granted, it is granted as a punishment for having made it. Thus GOD accommodates and adjusts His doings to men's devices, in order that they may see by experience how evil a thing it is to follow their own inclinations, instead of conforming to His will, and tarrying His leisure. Almighty GOD Himself, speaking by the prophet Hosea, has commented upon this history: "O Israel, thou hast destroyed thyself; but in Me is thine help. I will be thy King; where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? I gave thee a king in Mine anger, and took him away in My wrath;"[1] and S. Paul marks the contrast between the king who, like Saul, was "desired" by the people acting without GOD, and who sought to reign independently of GOD, and the king who, like David, was "raised up" by GOD,[2] and who reigned as His servant, and could say, "Thou art my King, O GOD." He gave them their desire, indeed, but sent leanness withal into their soul, and punished them with their own inventions.

Saul was distinguished for his bodily stature, his physical force, and beauty of countenance: "There was not among the children of Israel a goodlier person than he."[3] He had everything which the natural man could desire. Gifted in mind and body, "See ye him," said Samuel, "whom the LORD hath chosen, that there is none like him among all the people."[4] The Spirit of GOD came upon

[1] Hos. xiii. 9—11.
[2] Acts xiii. 21, 22.
[3] 1 Sam. ix. 2.
[4] 1 Sam. x. 24.

him after he was anointed by Samuel, and he prophesied, and was turned into another man, and GOD was with him. But presently he rejoices in himself, not in GOD; he becomes self-confident, arrogant, and vain-glorious; and we may read in his history the awful progress of sin in the soul, from the gradual changes that take place in him, as, in his successive trials, evil prevails over the spirit of grace, till at length he falls by his own hand, forsaken by GOD and man, a miserable warning of the evils of worldly-minded policy, and godless government, and a fit answer to the earthly notions of those who trust in outward appearances and in an arm of flesh.

All the events of Saul's life are full of deep moral interest, and fraught with warning or instruction both in faith and practice. But the history of Saul's monarchy acquires fresh value for us, and is seen to have a deeper meaning when it is viewed, as the ancient Christian Church has taught us to regard it, in its relation to JESUS CHRIST, Who was foreshadowed by David and his hereditary kingdom, and Who was promised to Abraham and Jacob, Whom Balaam pre-announced and proclaimed from afar, and of Whom Hannah prophesied when she said,—"The LORD shall judge the ends of the earth, and He shall give strength unto His King, and exalt the horn of His Anointed."[1] Saul had no successor of his own line; and his kingdom was introductory to that of David, who had an uninterrupted succession, even to the days of CHRIST. Thus Saul foreshadowed the Jewish Dispensation, preparatory to the Kingdom of CHRIST, and giving place to it. The Hebrew kingdom was contemplated in the counsels of GOD; and the monarchy of Saul, as Dr.

[1] 1 Sam. ii. 10.

Wordsworth says, came in as it were accidentally and parenthetically, and in this respect was like the Levitical Law, added because of transgressions, preliminary and transitory, and introductory to the Kingdom of CHRIST.

After Samuel had anointed Saul as king over Israel, and afterwards chosen him at Mizpeh by lot, and Saul, qualified by Divine inspiration for his high office, had defeated the Ammonites in defence of the men of Jabesh-gilead, Samuel called the people together to Gilgal, and renewed the kingdom there,[1] when Saul was formally installed into the regal office. The unction of Saul had been only a private act; but the king must receive also a public mission from GOD in the eyes of all Israel. So was CHRIST anointed by the HOLY GHOST from His mother's womb, but He received a public unction at the river Jordan. So S. Paul was called by CHRIST from heaven, when he was on his way to Damascus; but he went not forth as an Apostle to the Gentile world till he had received a public mission at Antioch. And GOD observes the same rule in sending forth His priests now.

It was on this occasion, when, with the regular commencement of Saul's reign, his own temporal power came to an end, that Samuel made that address to the assembled people which is contained in the 12th chapter of this Book. And here it has been observed that if to any one the prophet seems to speak too much of himself, and to say too much in his own justification, it should be borne in mind that these were not the words of one justifying himself as a sinner before GOD, nor measuring himself by the unattainable purity of GOD's law (for no

[1] 1 Sam. xi. 14.

man could think more humbly of himself and of his own shortcomings than this holy man); but it was the rendering the account of his temporal stewardship to the Israelites as their civil ruler, and of the way in which he had discharged the important trust which he was now resigning into their hands. In doing this, he is naturally led to speak of those things which had the most bearing on the subject before them, viz., fidelity in the discharge of his office. The prophet proceeds to point out to the Israelites the various occasions in their past history on which they had been in subjection to other states, and how in each case on their crying to the LORD and turning to Him with true repentance, He had sent and delivered them, showing them the aggravation which these past mercies caused to their sin in demanding a king. And lastly, he comforts and encourages them, promising them the continuance of GOD'S favour if they adhered to Him, and warning them of the heavy punishments which awaited them if they forsook Him. The miracle which he invoked, calling upon the LORD to send thunder and rain on the day of wheat harvest, in confirmation of the authority with which he spoke, and of the sin of which they had been guilty, drew from them in their fear an acknowledgment of that sin, and an entreaty that he would intercede with GOD for them, in reply to which he promises, on GOD'S part, the continuance of His protection, if they turned not aside from following Him; adding, on his own part,—"Moreover, as for me, GOD forbid that I should sin against the LORD in ceasing to pray for you; but I will teach you the good and the right way: only fear the LORD, and serve Him in truth with all your heart; for consider how great things He hath done for you. But

if ye shall still do wickedly, ye shall be consumed, both ye and your king."[1]

Samuel's chief pain was for the sins which GOD's people had committed; his chief object, that they might not be sufferers by it; his chief feeling, to encourage, warn, and pray for them. And were not all these features exhibited in our Blessed LORD's own person? the stupendous benefits He sought to procure for others; the toil and suffering He underwent in procuring them; the bitterness of that cup which He drank to the very dregs; the ingratitude He met with from those He came to serve; the love He still retained for those who were thus guilty; the sharp agonies of death that quenched not the spirit of love, which even then found expression in the prayer from the Cross, "FATHER, forgive them, for they know not what they do." The waywardness of Israel robbed Samuel of his temporal greatness, but not of that true greatness of soul, which, while it made him superior to the judgment of mankind, and alike indifferent to their praise or censure where duty was concerned, led him to feel and to pray for them. He was deprived of his worldly rank, but not of that of prophet in GOD's Church; that he has ever retained, and will retain to the end, standing the first in that holy chain of prophets, that goodly cloud of witnesses appealed to by S. Peter as the testimony of CHRIST.[2] And so it is with GOD's saints even now. Men may treat them with neglect and ingratitude, despitefully use them and persecute them; but they cannot rob them of that peace which the world can neither give nor take away. They cannot affect their position in the kingdom of GOD, either in the records of the Church

[1] 1 Sam. xii. 23—25. [2] Acts iii. 24.

militant on earth, or in the glories of the Church triumphant in heaven.

"Saul reigned one year,"[1] or rather, "he was as the son of a year," that is, as a child of a year old, in whom is no guile, when he began to reign; but "when he had reigned two years over Israel," he seems to have taken to himself and his son Jonathan a body-guard of soldiers, a new thing in Israel, and a symptom of distrust in GOD'S protection, as Samuel had foretold.[2] For we read, "Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in Mount Bethel, and a thousand were with Jonathan in Gibeah of Benjamin." Samuel's command to him had been, "And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings: seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do."[3] This was to be the proof of Saul's faith. But instead of waiting for Samuel's coming, Saul, seeing that many of his followers had left him, while the Philistines were coming upon him, resolved not to wait any longer, but usurping the priest's office, took upon himself to offer the burnt-offering and peace-offering; and "as soon as he had made an end of offering the burnt-offering, behold, Samuel came," probably before the seventh day was over, and before Saul's sacrifices were completed. Had he waited but for a few hours he would have been blessed for his obedience to GOD. "Stand still, and see the salvation of the LORD," was the pledge of deliverance given by Moses at the Red Sea.[4] "Sacrifice, and meat-offering,

[1] 1 Sam. xiii. 1, 2.
[2] 1 Sam. viii. 11, 12.
[3] 1 Sam. x. 8.
[4] Exod. xiv. 13.

Thou wouldest not; then said I, Lo, I come to do Thy will, O GOD,"[1] was the obedience of the SON of GOD; but Samuel's judgment upon Saul is,—"Thou hast done foolishly; thou hast not kept the commandment of the LORD thy GOD; thy kingdom shall not continue."[2] "Woe unto you that have lost patience!" says the son of Sirach, "and what will ye do when the LORD shall visit you?"[3] when they that fall away shall say in their heart, as Saul did of Samuel, "My LORD delayeth His coming." Saul's act of disobedience and want of faith failed of its purpose; there "were present with him about six hundred men" only; very few compared with those three hundred thousand who followed him when he was obedient to GOD.[4] Thus worldly policy fails to attain even its own temporal ends. "If we let Him thus alone, all men will believe on Him; and the Romans shall come and take away both our place and nation," was the worthless reasoning of the wicked Jews,[5] and we know that the very thing they desired to guard against actually occurred, and this by reason of the very measures they were adopting in order to prevent it.

The miraculous success of Jonathan follows here like a practical condemnation of Saul's disobedience and want of faith.[6] O admirable faith of Jonathan! (exclaims Bishop Hall,) whom neither the steepness of rocks nor the multitude of enemies can dissuade from such an assault! Jonathan's choice of a sign, and his obedience to it, has been noticed also as evidence of his faith and reliance upon GOD,—a striking contrast to Saul, to whom even the

[1] Ps. xl. 7.
[2] 1 Sam. xiii. 13.
[3] Ecclus. ii. 14.
[4] 1 Sam. xi. 8.
[5] S. John xi. 48.
[6] 1 Sam. xiv.

presence of the Ark of GOD was of no avail, because he lacked the inner spirit of vital religion, without which all outward forms and ordinances, even though instituted by GOD Himself, are only as sounding brass or a tinkling cymbal.[1] The neglect of prayer, (says Bishop Andrewes,) was the beginning of Saul's fall, for so the Fathers interpret that place where it is said that Saul commanded the priest, "Withdraw thine hand." He who would before wilfully sacrifice ere he fought, (says Bishop Hall,) will now, in the other extreme, fight in a wilful indevotion. The courage of Jonathan had already achieved the victory, and "the LORD saved Israel that day" from the hands of the Philistines, while as for Saul, even his prudence failed him, as instanced by his rash oath that the people should eat no food until evening,[2] the fruit of his disobedience to GOD, Who takes away His grace from those who rely upon themselves.

Jonathan had not heard Saul's oath, and was not therefore bound by it; "Wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened."[3] The sin was not in Jonathan's eating of the honey, but in Saul himself; and this is shown, says Dr. Wordsworth, by GOD's silence, and by the lots which called forth Jonathan to be condemned indeed unjustly by his father, but to be honourably acquitted by the people. S. Augustine takes the words of David, "They had an eye unto him and were lightened,"[4] or, according to another version, "Draw ye nigh unto Him and be illuminated," of that illumination which is conferred by the

[1] 1 Sam. xiv. 1—23; 1 Cor. xiii. 1, 2.
[2] 1 Sam. xiv. 24.
[3] 1 Sam. xiv. 27.
[4] Ps. xxxiv. 5.

Holy Eucharist, comparing it to the illumination of Jonathan's eyes by the honey which he took up with his rod; the honey, the Holy Mysteries; the rod, the Cross; JESUS, our Emmanuel, giving Himself to be our food, and His inner grace to each hungry and fainting soul; and so let us say to Him,—

> "Thee in Thy Sacrament we here adore,
> O let us love Thee more and more."

Then came Saul's second trial,[1] when Samuel reminded him of his anointing, and sent him utterly to destroy Amalek; but Saul would be more merciful than the all-merciful GOD, more religious than the holy Samuel. He spares Agag, and he saves the best of the spoil to offer sacrifice to GOD; thus blinding himself in his disobedience with a show of clemency and religion. "And Samuel said, Hath the LORD as great delight in burnt-offerings and sacrifices" (in which men offer the flesh of irrational animals,) "as in obeying the voice of the LORD?"[2] (that sacrifice which man offers of himself.) GOD is best pleased, says S. Bernard, when with the sword of His precepts man sacrifices himself; for obedience is the sacrifice of the soul itself to GOD. But Saul obeyed the commandment of the LORD only so far as it did not interfere with his own interest and selfish views; he spared those things which in his own eyes were worth keeping, and this on the plea of doing honour to GOD. And here his conduct is typical of all those who, while called upon to renounce not sin only, but whatever unduly engages the heart or supersedes GOD therein, are willing only to sacrifice what is worthless in their own eyes, while they retain

[1] 1 Sam. xv. [2] 1 Sam. xv. 22.

some sinful indulgences on the plea of GOD's service. But "rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry;" for he who disobeys GOD is virtually guilty of consulting familiar spirits and resorting to sorcery, guilty of setting up idols in his own heart in the place of GOD; and this saying of Samuel came literally true in Saul's case, and so it follows: "Because thou hast rejected the word of the LORD, He hath also rejected thee from being king." Then, as Samuel turned to go away, Saul laid hold upon the skirt of his mantle, and it rent; and here was a figure of the removal of GOD's kingdom from the literal Israel, and the transfer of it to the seed of David, who believe in CHRIST. Thus the histories of Saul and David acquire a new interest for us Christians, when we see in the former a picture of those sins for which Israel has been cast off by GOD, and in the latter an image of those graces by which alone we can hope to be partakers of His Kingdom in CHRIST. We are told, indeed, of Saul's repentance, and he used the same words as David afterwards did; but his was only a confession of the lips; he sorrowed not for his sin as offensive to GOD, but only as prejudicial to himself; if he had been really penitent, he would, as S. Gregory observes, have prayed to be humbled rather than to be honoured before the elders of his people.[1]

In the next chapter[2] we enter upon the history of David, the "beloved" one, the sweet Psalmist of Israel, the prophet, soldier, shepherd, and king; and the most complete type, such as none other in the Old Testament, of our Blessed LORD and SAVIOUR JESUS CHRIST, the Son of David, the ever blessed and beloved SON of GOD.

[1] 1 Sam. xv. 30. [2] 1 Sam. xvi.

And first we notice that David, like our LORD, was born in Bethlehem of Judah, and of a noble family; for Jesse, his father, was descended from Naashon, a prince of the tribe of Judah in the days of Moses. But it would seem that Jesse's family had become poor, and in like manner He who was "of the house and lineage of David," though He was rich, yet for our sakes became poor, that we through His poverty might be rich; and, like David again, He seemed one of the least of those whom He was not ashamed to call His brethren. "I have found David My servant," says the HOLY SPIRIT; "with My holy oil have I anointed him;"[1] and this first at Bethlehem, where David was keeping his father's sheep, and so a type of the Good Shepherd Who delivers His flock from the paw of the lion and the paw of the bear; a second time at Hebron, after the death of Saul, as king over Judah; and again at seven years' end as ruler over all Israel; and so also "GOD anointed JESUS with the HOLY GHOST and with power," first, in His Nativity at Bethlehem, in the blessed Virgin's womb; secondly, over His Church at the Resurrection, when the tyrant who sought His life was overcome, but then only over the small "confederation" (which Hebron means) of the Jewish disciples; and the third time in His Ascension to the heavenly Jerusalem, the Vision of Peace, where He is now crowned as King of Glory over heaven and earth. JESUS was also thrice anointed in another sense, as Prophet, Priest, and King; and in the use of the "holy oil" in David's case, oil strictly limited by the Law to the Consecration of Aaron and his descendants, we see foreshadowed the priestly character which a king sprung out of Judah should exercise; while

[1] Ps. lxxxix. 21.

in the tradition that the unction was applied to kings in the form of a crown, but to priests in that of a cross, was typified CHRIST'S earthly inauguration as Monarch with a crown of thorns, and His earthly consecration as a Priest with the blood-shedding of the Cross. David, again, was Jesse's youngest son, for the Second Adam is preferred to the first, and the younger covenant set before the elder; and with respect to his appearance, too, "of a beautiful countenance and goodly to look to," we may well follow the pious opinion of all the great teachers of the Western Church, that of the Son of David also was the saying true, "Thou art fairer than the children of men."[1]

Then "the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him,"[2] and David with his holy psalmody soothed him, as he is ever soothing the troubled spirit. So JESUS came to the literal Israel, and spake sweet music in their ears, and cast out devils by His Word, and they who listened to that Divine voice were refreshed, according to His own saying,—"The dead shall hear the voice of the SON of GOD, and they that hear shall live."[3]

David's battle with Goliath[4] is a type of the great battle which decided the fate of the world. The word "champion," literally, the "middle man" or "mediator," applied to Goliath of Gath (which is by interpretation a "winepress," setting forth the hard torture of the Cross,) is remarkable in connection with the spiritual interpretation of this history, in which David the shepherd, vanquishing Goliath in single combat, is a signal type of our Great Mediator overcoming the champion of the spiritual

[1] Ps. xlv. 3.
[2] 1 Sam. xvi. 14.
[3] *S. John* v. 25.
[4] 1 Sam. xvii.

Philistines, the enemy of the Israel of GOD. In Goliath's challenge we may see a figure of Satan, the strong man armed, at the coming of our LORD seeming to look over the whole race of man, and defying any one to overcome his temptations. "The Philistine drew near morning and evening, and presented himself forty days;" and so Satan presented himself to our Blessed LORD in the wilderness forty days, if perchance he might find the means to make Him fall into sin. Then Jesse sent his son David from Bethlehem into the camp, to see how his brethren fared, and to take them food; and thus also GOD the FATHER sent His only-begotten SON into the world, not only to see how His brethren fared, but to help and deliver them, and to feed them with His own Body and Blood. And David rose up early in the morning to obey his father's command, as it is written of our LORD, "Then said I, Lo, I come; in the volume of the Book it is written of Me, that I should fulfil Thy will, O GOD." But David was ill-received by his brethren; and S. John tells us of JESUS, "He came unto His own, and His own received Him not;" His friends said, "He is beside Himself;" His enemies said, "He hath a devil;" and both friends and enemies joined in asking Him, "Why camest Thou down hither?" Yet David answered his brethren gently, "What have I now done? is there not a cause?" and JESUS, "when He was reviled, reviled not again." And what was the reward promised to him that should kill Goliath? "The king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel." And what was the reward to which our LORD looked forward from His victory over Satan? The King of Heaven would indeed enrich Him with great

riches, as it is written, "Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong;"[1] and again, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."[2] What spoil? what riches? what but the innumerable souls, each of which was worth countlessly more than all the world? And did not our LORD, by His victory over the devil, purchase to Himself His spotless Bride, the Church, the King's daughter, and make His heavenly FATHER'S household free for ever from the bondage of sin and the powers of the world? David refused Saul's armour, putting off, as it were, the old law, and putting on the new man, which is faith in CHRIST. He went forth unarmed, says S. Ambrose, in the sight of man, but armed with Godhead. He refused the counsel of Saul, as CHRIST did that of those who said, If Thou doest these things, show Thyself to the world; if Thou be the SON of GOD, come down from the Cross. He chose only such weapons as were despised of men; and thus was our Divine David "girded with strength of war" which to human eyes seemed weakness, and armed only with the "staff" of His Cross, and the "five smooth stones" taken from that brook of affliction of which He drank in the way, His five precious and unconquerable wounds. David "hasted, and ran toward the army to meet the Philistine," and CHRIST entered on His Passion (if we may say so reverently) with a holy impatience, straitened till it were accomplished, and desiring with desire to eat of that Passover. And, lastly, David cut off the head of Goliath with the giant's own sword, and JESUS by death destroyed him that

[1] Isa. liii. 12. [2] Rev. v. 12.

had the power of death, and Satan was beheaded with his own weapon.

The soul of Jonathan was knit with the soul of David,[1] and thus prefigured the faithful Israel of GOD, who hailed the advent of the True David, and rejoiced in His triumphs. He divested himself of his princely raiment and armour, and gave them to David, as afterwards apostles and saints stripped themselves of all notions of strength or grace in themselves, and gave all glory to CHRIST. The women of Israel sang David's praises, and Saul was very wroth; and so the Jews were envious of the triumph of CHRIST at Jerusalem, and at the success of the Gospel in heathen lands.[2]

Then began that series of persecutions which David suffered from Saul, types of the persecutions which his great Antitype endured on earth. Saul twice attempted to smite David with a javelin, and the Jews twice attempted to stone our blessed LORD. And notice here, says Dr. Neale, that one of the chief things in which David and our LORD were like each other is this; whenever they seemed more afflicted, in more danger, in greater distress, afterwards we find them more than commonly glorified. Thus, just at this very time, when David was in fear of his life, we are told that "the LORD was with him," that "all Israel and Judah loved him," that he "behaved himself wisely in all his ways,"[3] and that he obtained a great victory over the Philistines. And then, when the evil spirit had again vexed Saul, and he had thrown his javelin a second time at David, the next thing we read is that the messengers who were sent to put him

[1] 1 Sam. xviii. 1. [2] S. Luke xix. 39; 1 Thess. ii. 15, 16.
[3] 1 Sam. xviii. 12—16.

to death in the house of Samuel, became prophets themselves, and were unable to hurt him, and that Saul himself, when he also came thither determined to slay him, prophesied in like manner. Do not all these things remind us how our LORD, when He also was sought for by the Chief Priests and Scribes, just when He seemed in the greatest danger, was also pleased more especially to show forth His glory? For you may notice this all through the Gospels; that CHRIST JESUS never foretold His Passion and Death to His disciples without directly afterwards working some great miracle, as if to show them that when He seemed the most humble and the most despised, then was He most truly GOD of GOD, Very GOD of Very GOD. And this may show us, too, that at the very time when we think that GOD is furthest from us, He is really very close to us, and ready, as David says, "to deliver us out of the hand of our enemies, and to set our feet in a large room." Saul said, "Let the hand of the Philistines be upon him," as the Jewish nation contrived that the Divine David should be destroyed by the hands of their heathen oppressors; and as David was required by Saul to bring "an hundred foreskins of the Philistines" before he should espouse the king's daughter, so did CHRIST gain a peaceful victory for the Gospel over the Gentile world, the uncircumcision, before He espoused to Himself a Church from the Jews. Saul sent and watched David's house that he might slay him, and the Chief Priests sent and watched the sepulchre of CHRIST that they might as it were keep Him in death, having closed, as they supposed, every door to His Resurrection.

And notice here the marvellous type of one snare set for David and for the Son of David. Saul, when his daughter

loved David, said, "I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him;"[1] and so, because the true David Himself loved humanity, therefore, out of this very love, Satan laid a net, as it were, for His feet; and as by Michal came David's after kingdom, so, by the love of His Church, the time shall come when He shall, even in this world, reign King of kings and LORD of lords. But Michal's artifice saved David,[2] and so, in the history of the true David, has He used kings' daughters and heathen temples as means for promoting the Gospel, and celebrating the worship of Himself; while the spirit of prophecy descending upon Saul and the messengers whom he sent to Naioth in Ramah to take David, shows the existence and working of the HOLY SPIRIT before the days of the Gospel, and the freedom and power of His Divine agency. "Saul, an evil king, prophesied at the very time that he was persecuting holy David," says S. Augustine; "let not, therefore, men boast if they have GOD's gifts, but rather think of the account they must one day give to GOD if they use not holy things holily."

Then Jonathan renews his covenant with David, and Saul seeks to kill him also, as the Jews did their own relatives for believing on CHRIST. But "Jonathan loved David," we read, "as he loved his own soul, and they kissed one another, and wept one with another, until David exceeded;"[3] for what tears could be compared with those shed by JESUS at the grave of Lazarus and over impenitent Jerusalem and in the Agony of the Garden? Truly David exceeded.

[1] 1 Sam. xviii. 21. [2] 1 Sam. xix. 12.
[3] 1 Sam. xx. 17, 41.

The act of David in receiving the Shewbread from the hands of Ahimelech, the priest at Nob,[1] was prophetic, says S. Augustine, of CHRIST uniting in Himself the priestly and royal functions; and our Blessed LORD justifies this act of David in consideration of the condition of the "vessel" (his body, then suffering hunger,) into which the bread was received, as S. Irenæus has noticed, the "vessel" here spoken of being David himself.

Doeg the Edomite,[2] the servant of Saul, and who afterwards betrayed David, is compared by the Christian Fathers to Judas Iscariot, who, like Doeg, was engaged with the priests and people in a work "before the LORD," viz., in keeping the Passover, when he betrayed CHRIST; and they see also in David's feigned madness before Achish, king of Gath,[3] a picture of the Jews' accusation against our LORD, "He hath a devil and is mad;" and in the Philistines' acknowledgment of him as "king of the land," even when Saul was persecuting him,[4] a foreshadowing of Pilate the heathen governor writing upon the Cross, "JESUS, the King of the Jews," though the Jews themselves rejected Him; while David's solicitude for his parents when he fled to the Cave of Adullam,[5] presents a faint glimpse of the tender care of CHRIST when on the Cross, for His Blessed Mother; and the company which now gather about him foreshadow that which was said of the True David, "This Man receiveth sinners." "Let CHRIST, as ever, be represented by David," says Venerable Bede; "let Saul be the persecuting Jews; let Doeg the Edomite be Judas the traitor; let Ahimelech the

[1] 1 Sam. xxi. 1—6.
[2] 1 Sam. xxi. 7.
[3] 1 Sam. xxi. 13.
[4] 1 Sam. xxi. 11.
[5] 1 Sam. xxii. 3.

priest be the elect disciples in the midst of whom he hath both beheld and betrayed the LORD." Some say that Doeg is Antichrist, because, as he slew the priests at Nob, so will Antichrist destroy all those who hold the faith of CHRIST. It was this act which caused the cup of Saul's guilt to overflow; and the three years' famine in the days of David, for Saul and for his bloody house, because he slew the Gibeonites,[1] the ministers of the Tabernacle, possibly had reference to these events. In this barbarous act Saul indeed unconsciously fulfilled the prophecy of GOD against the house of Eli for its sins;[2] but, as Bishop Hall has well observed, neither Saul's cruelty nor Doeg's treachery lose anything of their guilt thereby, nor does GOD's holy command gather any blemish therefrom. (The 52nd and 58th Psalms are supposed to have been composed by David on this occasion.)

In David's hiding from his persecutors, first in the wilderness of Ziph, and then in a rock in the wilderness of Maon, and afterwards in the wilderness of Paran,[3] we see a figure of JESUS, Whose Divinity was hidden from the Jews, Who answered Pilate, "My Kingdom is not of this world," Whose followers must have their life hid with Him in GOD, that when He shall appear they also may appear with Him in glory. Here, cut off in exile from the public rites of the Jewish Church, we may read in David's own words what his feelings were:—

My soul thirsteth for Thee, my flesh also longeth after Thee:
In a barren and dry land where no water is.[4]

[1] 2 Sam. xxi. 1.
[2] 1 Sam. ii. 27; iii. 11.
[3] 1 Sam. xxiii. 15, 24; xxv. 1.
[4] Ps. lxiii. 2.

His soul thirsted for the fountain of Living Waters, his flesh for the Resurrection. Origen compares our LORD'S descent into the sepulchre with David's entrance into the cave of Engedi. It was while he was there that Saul also entered in,—"And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose."[1] And so the Bride of the true David became "as a cluster of camphire in the vineyards of Engedi,"[2] when He burst the bands of death, cutting off the skirts of Satan's robe, and arose from the sepulchre in the garden of Joseph on the midnight of the first Easter Eve, and put all things in subjection under His feet. But David spared Saul's life, knowing that GOD would in His own due time make good His promise, even as the true David will not utterly slay His great enemy till the end cometh, for "we see not yet all things put under Him."[3] "Meditate," says S. Chrysostom, "on this example of David, and do thou imitate it. The cave in which he was became like a Christian church; and he was like a Christian bishop, who first preaches a sermon, and then offers the sacrifice of the altar." David preached a sermon by his example; and offered the spiritual sacrifice of his own anger; he became, as it were, a priest, a sacrifice, and an altar, and having offered such a victim he gained a glorious victory. (The 4th, 54th, 57th, and 143rd Psalms are supposed to have been composed by David in connexion with incidents in this part of his history.)

The story of Nabal,[4] the "fool," of the house of Caleb,

[1] 1 Sam. xxiv. 4.
[2] Cant. i. 14.
[3] Heb. ii. 8.
[4] 1 Sam. xxv.

that is, as Josephus interprets it, "curlike," and his refusal to assist David while he boasts of his own possessions, may remind us of the fool of the Gospel, the subject of one of our LORD'S parables,[1] to whom GOD said, "Thou fool, this night thy soul shall be required of thee." David swears that he will destroy every male of Nabal's household, but he is deterred by the expostulations of Abigail, and blesses GOD for it; and S. Ambrose compares the marriage of Abigail with David after Nabal's death to the union of the Church with CHRIST after the cessation of its connexion with heathenism.

In the history of the Ziphites combining with Saul to renew hostilities against David,[2] we have a picture of the repeated combinations of the Scribes and Pharisees against our Blessed LORD. David again spares Saul's life, but takes his spear, the emblem of royalty; and this taking away the spear from Saul's head as he slept, says Bishop Patrick, was like an omen of the transfer of the royalty to David. Hunted like a partridge on the mountains, he was like his great Antitype a man of sorrows and acquainted with grief, Who went not up to joy but first He suffered pain, Who entered not into His glory before He was crucified.

The 57th Psalm is the first of a group of Psalms (57—59, 75,) which bear in their superscription the words, "Al-taschith," that is, "Do not destroy;" and this title is supposed to be derived from David's words when he saved Saul's life. All these Psalms have a prophetic reference to the sins of the Jews in persecuting the Divine David, and to the miseries which overtook them for their sin, as well as to the woes which await all who resist

[1] S. Luke xii. 20. [2] 1 Sam. xxvi.

CHRIST; and they look forward also to the glory which He attained by suffering, and to which He invites all who believe and obey Him. The 142nd Psalm is also ascribed in the title to "David when he was in the Cave," and we seem here to be listening to the very words of CHRIST when on the Cross; for which reason, doubtless, this Psalm is appointed to be used on the Eve of Good Friday in the Sarum and Latin use.

On the incidents related in the next chapter,[1] when David was dwelling in the country of the Philistines, Dr. Wordsworth remarks that "the sacred historian does not disguise from the reader that David resorted to unworthy shifts and prevarications, and to acts, it may be, of cruelty. Such were the results of his occasional want of trust in the Divine Providence and protection, and of his looking for aid and defence to the arm of flesh, particularly to the enemies of GOD and His Church, instead of relying upon GOD. Here is a proof of ingenuousness and veracity in the historian; and these incidents in David's life are recorded as a warning, both to individuals and to Churches, that they should not resort to doubtful expedients, but cleave steadfastly unto GOD in all dangers and adversities." Yet here David was not left quite alone, even when he seemed most forsaken of all men: for in the Book of Chronicles we read of certain valiant men that went down to him, and said, "Thine are we, David, and on thy side, thou son of Jesse;"[2] and the number of the mighty men that joined themselves to David was eleven, the number of our LORD'S Apostles, except Judas. For so CHRIST, even when He was despised and rejected of men, had yet His true followers, namely, the Apostles, whom He made

[1] *1 Sam.* xxvii. [2] 1 Chron. xii. 18.

Captains of His band, that is, leaders over His Church. Moreover we read, "And day by day there came to David to help him, until it was a great host, like the host of GOD." And so, from the day that the Apostles were called, there came more and more to fight on our LORD'S side, until His Holy Church throughout all the world became what we see it at this day.

And now there came to pass concerning Saul that which David speaks of in the Psalms:—

> They shall cry, but there shall be none to help them:
> Yea, even unto the LORD shall they cry, but He shall not hear them.[1]

Sad examples enough there are of the truth of this prophecy! Of Esau it is written, that "he found no place of repentance, though he sought it carefully with tears." Of Antiochus, though he vowed in his last illness that he "would become a Jew, and go through all the world that was inhabited, and declare the power of GOD; yet for all this," continues the historian, "his pains would not cease, for the just judgment of GOD was come upon him."[2] But most appropriately may it be said of Saul, for "when he inquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets."[3] And therefore the Prophet warns us, "Give glory to the LORD your GOD, before He cause darkness, and before your feet stumble upon the dark mountains,"[4] as Saul's feet indeed stumbled on the dark mountains of Gilboa. Let Saul, if he will, say, "The Philistines make war against me, and GOD is departed from me;" but not so GOD'S

[1] Ps. xviii. 41.
[2] 2 Macc. ix. 17, 18.
[3] 1 Sam. xxviii. 6.
[4] Jer. xiii. 16.

servants, from whom He can never depart, though He may seem to hide His face for a moment. Early Christian writers agree with the Hebrew Church that it was Samuel himself who appeared to Saul when he went to consult the woman of Endor; and the son of Sirach says of Samuel, that "after his death he prophesied, and shewed the king his end."[1] Others have thought that the appearance of Samuel was only a spectral illusion, or an evil spirit permitted by GOD to personate the prophet. At all events, it was not the woman who by her own power brought up Samuel, but Almighty GOD Who punished her for her sorceries and Saul for his sin. There is nothing in all the Bible history, writes Isaac Williams, more striking to the natural man than the account of Saul's interview with the witch at Endor; that he himself should have recourse at last to one of those whom he himself had been putting away out of the land;[2] the extreme desolation and misery of the unhappy king; his turning to evil spirits when he was deserted by the good SPIRIT of GOD; the remarkable judgment of GOD in sending His own prophet to him in a way that he looked not for,—even Samuel who had anointed him, and had warned him, and prayed and mourned for him, and so singularly loved him, but now rising up as it were in the Resurrection and the Judgment, as a witness against him, and to declare his doom. This history, says Dr. Wordsworth, is fraught with spiritual instruction; it contains, first, a clear Divine testimony to the existence of the human soul after death; and secondly, it shows the bitter consequences of being forsaken of GOD, and supplies a solemn warning against disobedience and impenitence, and against the sin of stifling GOD's

[1] *Ecclus.* xlvi. 20. [2] 1 Sam. xxviii. 3.

voice speaking by Holy Scripture, and of resorting to familiar spirits or to any other unlawful means for counsel and guidance. GOD met Saul as He met Balaam when he sought for enchantments, and spoke to him with the stern voice of prophecy, and pronounced upon him his own doom. Therefore may we well pray,—"From hardness of heart, and contempt of Thy Word and commandments, Good LORD, deliver us."

It might perhaps be thought that this subject of witchcraft belongs to a state of things now altogether passed away; but the principle contained in it is as extensive as the human mind itself, and under some of its manifold shapes it has always and everywhere prevailed, even amidst educated nations, and hence Holy Scripture forbids recourse to anything of the kind as "an abomination unto the LORD." The Old Testament speaks of it under a variety of names, such as enchantments, sorceries, familiar spirits, wizards, observers of times, charmers, dreamers, diviners, necromancers; and the New Testament as lying prophets, seducers, deceiving and being deceived by seducing spirits, unclean spirits that work miracles. "An idol" may be, as S. Paul says, "nothing in the world;"[1] yet to communicate with idols is to "have fellowship with devils."[2] The natural man seeks for mediators between himself and GOD, but there is but One Mediator between GOD and man, the Man CHRIST JESUS, Who has indeed risen from the dead and appeared to His Disciples; Whose gracious invitation was, "Handle Me and see that it is I Myself;" Who, knowing how our weak nature craves for visible tokens, has given us these unto the world's end, saying, "This is My Body which is

[1] 1 Cor. viii. 4. [2] 1 Cor. x. 20.

given for you; This is My Blood which is shed for you;" and Whose promise, though in a different sense, is like that of Samuel's,—"To-morrow shalt thou be with me,"[1] or more correctly, "Thou shalt be as I am:" for the promise of the one is, "To-morrow thou shalt be with the dead;" that of the other, "Because I live, ye shall live also."[2]

The invasion of Ziklag by the Amalekites, and the capture of David's wives, Ahinoam and Abigail, leads to the story of the Egyptian slave;[3] and in the mercy which David showed to this captive we may see, says Venerable Bede, a typical foreshadowing of the mercy of our Divine Redeemer for the outcast and miserable of this world. David's kindness to a perishing stranger in the hour of his own sorrow and distress was the cause of his victory and the recovery of his wives and substance, and of that of his people. "There was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil nor anything that they had taken to them: David recovered all."[4] And so to us is the promise,—"Seek ye first the kingdom of GOD and His righteousness,"—as David "encouraged himself in the LORD his GOD,"—"and all these things shall be added unto you;" and if in this life, how much more in that which is to come! for how truly has the Divine David "recovered all" for us! not only all that we lost in Adam, but promising too,—in answer to the Apostles' question, What shall we have?—"Ye that have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the

[1] 1 Sam. xxviii. 19.
[2] S. John xiv. 19.
[3] 1 Sam. xxx. 11.
[4] 1 Sam. xxx. 19.

twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundred fold, and shall inherit everlasting life."[1]

Then David made a decree,—"As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff;"[2] a decree which seems to be founded on the Law of Moses, though not exactly identical with what is recorded in the Book of Numbers,[3] and was continued in a literal sense in the time of the Maccabees,[4] and is not without its meaning also for us. "David was here a type of CHRIST," says Bishop Hall; "we follow Him in His holy wars against our spiritual Amalekites. CHRIST had compassion for us who were, like the Egyptian stranger, ready to perish; and He made our necessities to be the occasion of His own victories. He took our nature, and raised it up from the earth, and went forth against our Amalek, who had cruelly left us to die in the wilderness. He not only recovered what we had lost in Adam by the Fall, but overcame our foes, and 'spoiled principalities and powers,'[5] and led them in triumph. All Christians are not of equal strength: some follow CHRIST to the conflict; others tarry with the stuff. Some fight the LORD'S battles in the din of active life; others, aged men and women, the Simeons and Annas of the Church, pious widows and holy maidens, weak in body but strong in faith, fight with the peaceful arms of prayers and tears. CHRIST is omnipotent and merciful. He rewards those

[1] S. Matth. xix. 28, 29.
[2] 1 Sam. xxx. 24.
[3] Numb. xxxi. 27.
[4] 2 Macc. viii. 28, 30.
[5] Col. ii. 15.

who tarry in patience with the stuff, as well as those who go forth on the march, and fight valiantly in the battle." Moses praying on the hill contributed to the victory over Amalek even more than Joshua fighting on the plain. And so, in the heavenly Church of GOD, as the poet has expressed it,—

> "His state
> Is kingly; thousands at His bidding speed,
> And post o'er land and ocean without rest:
> They also serve who only stand and wait."

This victory of David over Amalek was probably contemporary in time with the defeat of Saul by the Philistines, related in the next chapter;[1] and thus a contrast between the one and the other is presented to us: David consulted GOD and prevailed; Saul resorted to witchcraft and perished. And here we have a picture of the victorious conquests of the true David, and the miserable end of all who persecute His Church. Jonathan comes to David in his distress, and assists him against the Philistines; and now he falls in battle, fighting for his father and his country against the enemies of Israel; and his death is an entrance into a temporal kingdom for his friend David, and into an eternal one for himself. Saul dies by his own hand and by that of the Amalekite (as related in the first chapter of the Second Book of Samuel), thinking more of the temporal shame to his body than of eternal misery to his soul. Such is the blindness in which Satan plunges those who disobey GOD. Some have indeed supposed that the Amalekite's story[2] is a pure fiction, invented to ingratiate himself with David; but Josephus adopts it as true, and the two accounts of Saul's

[1] *1 Sam.* xxxi. [2] 2 Sam. i. 10.

death may well be considered supplementary of one another. Saul was the author of his own death, because he did what he could to destroy himself; but after he had fallen on his sword he may have been despatched by the Amalekite. Thus Saul owed his death to one of that nation of Amalek which he had been ordered to destroy;[1] and our sins, which are our Amalekites, and which we ought to destroy in obedience to GOD, will in like manner surely destroy us if we destroy not them.

At Saul's death it would seem that almost the whole land of Israel was in possession of the Philistines, who had been driven from that land by Samuel.[2] Such was the issue of the choice of a king by the people of Israel, on motives of mere worldly policy, that they might be like other nations, and that their king might go out before them, and fight their battles! The Philistines put Saul's armour in the house of Ashtaroth, their goddess, and they fastened his body to the wall of Bethshan, and his head in the temple of Dagon;[3] but the men of Jabesh-Gilead burnt his body and the bodies of his sons, and the bones were afterwards removed by David to the burying-place of Saul's father at Zelah.[4]

In David's lamentation over Saul and Jonathan it is said that "he bade them teach the children of Judah the use of the bow,"[5] and of this passage various explanations have been given. Some take the words in their most literal sense; others have supposed that this dirge or lamentation of David is itself called "The Bow," as the vision of Moses is spoken of by our LORD as "the

[1] 1 Sam. xv. 3.
[2] 1 Sam. xxxi. 7; vii. 13, 14.
[3] 1 Chron. x. 10.
[4] 2 Sam. xxi. 12—14.
[5] 2 Sam. i. 18.

Bush,"[1] and another portion of Holy Scripture is called by S. Paul "Elias."[2] But mystically, speaking of Prayer, one says,—"This is the Bow which sends the arrows of ejaculation to the throne of GOD; that bow which is answered by the heavenly bow of peace; that bow which, like the king of old, our LORD drew three times with all His might in the Garden of Gethsemane. This is the bow concerning which the true David, with respect to His own people, would follow the example of the David of old, in his command to the army of Israel, and without the employment of which any conflict with the spiritual Philistines must certainly result only in another defeat on Mount Gilboa."

The anointing of David was typical of the unction of CHRIST.[3] Hebron was the patriarchal city; and David, being anointed king of Judah at Hebron, was a figure of CHRIST, the King of the Jews. Whosoever under the Law were anointed, says Bishop Pearson, were therefore so because CHRIST was to be anointed. The Jews anointed kings, because Messias was to be a King; they anointed priests, because Messias was to be a Priest; they anointed prophets, because Messias was to be a Prophet also. The commonwealth of Israel, separated from all other nations, was totally ordered and disposed, both in the constitution and administration of it, for and with respect to the Messias. And that administration consisted in three functions—prophetical, regal, and sacerdotal. But the separation was to cease at the coming of CHRIST, and these three functions were to be united in His Person Who should be both Prophet, Priest, and King. The

[1] S. Mark xii. 26. [2] Rom. xi. 2 (marg.)
[3] 2 Sam. ii. 4.

redemption which Messias should bring consisted in freeing the sinner from the state of sin and death to a state of righteousness and eternal life. But because freedom from sin could not be wrought without a sacrifice, therefore CHRIST was a Priest; because freedom from sin could not be obtained without a revelation of the will of GOD, therefore CHRIST was a Prophet; because translation from death unto life involved absolute authority and power, therefore CHRIST was a King. His Sacerdotal Office was predicted by the Psalmist,[1] and consists in His offering of Himself, His constant intercession and benediction:[2] His Prophetic office was foretold by Isaiah, explained by Himself, and witnessed in His miracles and in His revealing the will of GOD:[3] His Regal office was predicted also both by prophet and psalmist, and fulfilled, and confessed to Pilate, and His solemn inauguration into this office was at His Ascension into heaven and His Session at the Right Hand of GOD.[4] He was anointed indeed, not with oil of unction, but with the "oil of gladness,"[5] as David calls it; and the ancients tell us that this oil is the Divinity itself, and in the language of Holy Scripture it is the HOLY GHOST.[6] David, the most undoubted type of the Messias, was anointed at Bethlehem; for there "Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward." And of this unction those words of GOD must be understood, "I have found David My servant; with My holy oil have I

[1] Ps. cx. 4; Heb. x. 5; vii. 25. [2] S. Luke xxiv. 50.
[3] Isa. lxi. 1; S. Luke iv. 21, 22; S. John xvii. 8.
[4] Ps. ii. 6; Isa. ix. 6; S. Matth. xxi. 4, 5; S. John xviii. 37.
[5] Ps. xlv. 7. [6] Acts x. 38.

anointed him."[1] And yet again he was anointed at Hebron; first, over the house of Judah; then over all the tribes of Israel, at Jerusalem.[2] As therefore David at his first unction received the SPIRIT of GOD, and a full right unto the throne of Israel, which yet he was not to exercise till the death of Saul and acceptation of the tribes; and therefore when the time was come that he should actually enter upon his regal office, he was again anointed; so our JESUS, the Son of David, was first sanctified and anointed with the HOLY GHOST at His Conception, and thereby received a right unto, and was prepared for all those offices which belonged to the Redeemer of the world; but when He was to enter upon the actual and full performance of all those functions which belonged to Him, then doth the same SPIRIT, which had sanctified Him at His Conception, visibly descend upon Him at His inauguration, and that most properly upon His Baptism; because, according to the customs of those ancient nations, washing was wont to precede their unctions. Wherefore, "JESUS, when He was baptized, went up straightway out of the water; and lo, the heavens were opened unto Him, and He saw the SPIRIT of GOD descending like a dove."[3] The 27th Psalm is entitled, "A Psalm of David before his unction," and Venerable Bede says that this second unction at Hebron is here referred to. Our first unction is our Baptism; our second is our Death; our third is the Beatification of soul and body.

Ishbosheth, "man of shame," Saul's son, is called also Eshbaal,[4] as Jerub-baal is also called Gideon, and Merib-baal, Mephibosheth; and these modifications of the name

[1] Ps. lxxxix. 21.
[2] 2 Sam. v. 3.
[3] S. Matth. iii. 16.
[4] 1 Chron. viii. 33.

seem to have arisen from a religious abhorrence of the name of Baal, and an unwillingness to pronounce it; a reluctance which, alas! was overcome in course of time, when Baal was admitted to Divine honour under Ahab, and superseded JEHOVAH in the hearts of Israel. Ishbosheth reigned two years over Israel,[1] David's unction not having been yet published to the world; and so he is not regarded in Scripture as an usurper, but represents, as it were, the state of transition between the birth of CHRIST and the publication of the Gospel. It seems probable, however, that he was not made king of Israel immediately after the death of Saul, but after an interval of five years, during which time Abner was endeavouring to raise Israel from the state in which they lay in servitude to the Philistines. David reigned over the house of Judah in Hebron for seven years and six months, and the gradual extension of his kingdom from Judah to all the tribes of Israel was figurative of the expansion of the kingdom of CHRIST from Judea to all nations.

Joab, the son of Zeruiah, now comes prominently forward in the history,[2] occupying a principal place in the wars of Israel, and exercising a dominant influence over David, so that the king is constrained to say, "I am this day weak, though anointed king; and these men the sons of Zeruiah be too hard for me;"[3] and this unhappy condition may have been a consequence of David's polygamy, the multiplication of wives, which was contrary to GOD'S commandment,[4] disqualifying him for the hardships of the field of battle, and affording an opportunity for ambitious or insidious persons like Joab to profit by his

[1] 2 Sam. ii. 10.
[2] 2 Sam. ii. 13.
[3] 2 Sam. iii. 39.
[4] Deut. xvii. 17.

weakness.[1] Abner's challenge that twelve of Ishbosheth's servants and twelve of David's should contend together,[2] resulted in his slaying Asahel, and thus was the cause of his own death by the hand of Joab; and in David's lamentation for him, as in that for Saul and Absalom, we have a picture of Him who wept over Jerusalem, and composed its funeral dirge in the words of sorrow which He pronounced over it, even when it was about to reject and crucify Him. And now "there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker."[3] And how true is this description if we take it of the Divine David, and His house, the Christian Church! There were no sons born to David before this time, when he was thirty years of age, but after it he had a numerous issue; and so CHRIST had no spiritual issue before He was proclaimed King by the Voice from heaven at His Baptism, when He was thirty years of age.

Then David sent messengers to Ishbosheth to recover his wife Michal,[4] and her husband went with her weeping, but his sorrow was only for the loss of her, and not for his own sin in taking to himself another man's wife. Here, says Dr. Wordsworth, is spiritual instruction. David sent to recall Michal to himself, and she was received back by him. So CHRIST mercifully recalls and receives a Church or a soul which has been guilty of unfaithfulness to Him, although they who have beguiled it to break its troth pursue after it and endeavour to retain it. So GOD will recover His own Michal, the Jewish

[1] 2 Sam. xii. 28.
[2] 2 Sam. ii. 12—17.
[3] 2 Sam. iii. 1.
[4] 2 Sam. iii. 13.

nation, as the prophet says,[1] and unite her again to Himself.

Abner is now treacherously slain by Joab "for the blood of Asahel his brother,"[2] and because Joab thought that Abner would supplant him in his high station as chief captain of David's forces; and David's indignation at this murder seems to have led him into forgetfulness of GOD'S law, which declared that children should not suffer for their father's sin.[3] His passionate imprecation is, however, an evidence that he did not desire the death of Abner, and if his curse took effect it is to be remembered that though outwardly and temporally children may fare the worse for their father's sins, yet spiritually and eternally they cannot.

The account of Mephibosheth[4] is inserted here by the sacred historian in order to prepare us for his subsequent history, and because he was the next avenger of blood, and, being both lame and young, would not be able to pursue the murderers of Ishbosheth,[5] Rechab and Baanah, who were therefore emboldened to do what they did. But though Mephibosheth could not overtake them, yet GOD'S justice failed not to follow and punish them, and this when they least expected it. "The LORD hath avenged my lord," was their pretended piety and loyalty to David; zeal for GOD was made a cover for worldly ambition, and a cloke for crime; and so "David commanded his young men, and they slew them, and cut off their hands and their feet,"—their feet with which they had made haste to shed blood, their hands with which they had shed it.

[1] Hosea iii.
[2] 2 Sam. iii. 27.
[3] Deut. xxiv. 16.
[4] 2 Sam. iv. 4.
[5] 2 Sam. iv. 5—12.

"Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh;"[1] and what all Israel says to David, S. Paul teaches us that the Church may say to JESUS CHRIST, for we are "of His flesh and of His bones;"[2] and "they anointed David king over Israel." Seven years he continued anointed by Samuel, and had no share in the dominion; seven years more he continued anointed in Hebron, king only over the tribe of Judah; at last he was received by all the tribes, and became king over all Israel, and seated himself in the royal city, Jerusalem. So CHRIST, though born King of the Jews, exercised no such dominion as the Son of Man, but after He had risen from the dead He tells His Apostles, "All power is given unto Me," and at His Ascension He enters into the Jerusalem above, and there sits down at the Right Hand of the Throne of GOD, and so makes a solemn entry upon the full and entire dominion of all things. "David was thirty years old when he began to reign;" as Joseph was when he was exalted by Pharaoh, and as JESUS was when He was anointed publicly by the HOLY GHOST, and was proclaimed to be the SON of GOD from heaven. "And he reigned forty years," as Saul and Solomon did, for the number forty, consisting of four tens, signifies plenitude and perfection. "And the king and his men went to Jerusalem," for the Ascension of our David into the heavenly Jerusalem is the ascension of us all; He "hath raised us up together, and made us sit together in heavenly places" with Himself.[3] But "except thou take the blind and the lame," said the Jebusites unto David, "thou shalt

[1] 2 Sam. v. 1—8. [2] Eph. v. 30.
[3] *Eph.* ii. 6.

not come in hither." And what is meant by the blind and the lame? It is generally understood that these were the idols or sacred images placed on their walls by the Jebusites; blind and lame indeed, as David speaks of them in the Psalms;[1] and David's destruction of them is typical of CHRIST'S victory over the heathen world at His triumphal entry into the heavenly Jerusalem, according to the prophecy of Isaiah, "The idols He shall utterly abolish, and the LORD alone shall be exalted in that day."[2] David ordered his followers to cast them down, as the true David commands His faithful soldiers and servants to cast down "imaginations, and every high thing that exalteth itself against the knowledge of GOD,"[3] as the first pre-requisite for entrance into the heavenly Jerusalem.

The heathen king of Tyre, the great merchant city of antiquity, contributing to the glory of David after his exaltation in Jerusalem,[4] typified the promise to the true David, "the daughter of Tyre shall be there with a gift;"[5] for Tyre, as the empress of the sea, represents the powers of this world, seeing that in the next "there shall be no more sea."

Then "all the Philistines came up to seek David,"[6] as the evil spirits crowded around our Blessed LORD, and tried Him most severely in the hour of His greatest exaltation; but David was not permitted by GOD to go up against the Philistines till he should hear "the sound of a going in the tops of the mulberry trees,"[7] to teach him not to follow his own devices, nor to lean on his own

[1] Ps. cxv. 4—11.
[2] Isa. ii. 17, 18.
[3] 2 Cor. x. 5.
[4] 2 Sam. v. 11.
[5] Ps. xlv. 12.
[6] 2 Sam. v. 17.
[7] 2 Sam. v. 24.

strength, says Theodoret, but in all things to obey the Divine will, and to depend on the Divine help. "He teacheth my hands to war,"[1] says David himself; for the "sound of a going" was the sound of the viewless march of the LORD, going out before His servant to smite the host of his enemies. It was the sound of the true GOD going forth to smite the gods of the Philistines, even as He smote the gods of Egypt; as He Himself says of those who disobey Him, "I will send a faintness into their hearts, and the sound of a shaken leaf shall chase them."[2] So, at the Day of Pentecost, the SPIRIT came down from heaven as the sound of a rushing mighty wind, and the soldiers of CHRIST were stirred by Its power to go forth and conquer the armies of the spiritual Philistines, and to subdue the world unto CHRIST.

In reading the history of David bringing up the Ark of GOD[3] from Baale (the old Canaanitish name of Kirjath-jearim,) to the tent which he had pitched for it[4] on Mount Zion, we are led to think of CHRIST's going up to heaven and carrying up His Church thither; and the Psalms which David composed on this occasion (the 24th and 68th,) are connected by the Church with the Ascension of CHRIST and the coming of the HOLY GHOST. David seems to have left the Tabernacle at Gibeon; and this because he designed to build a Temple for the LORD;[5] and though GOD did not permit him to build a House for His Name, yet David was assured that his design was approved, and that his son should carry it out. But if he had removed the Tabernacle and fixed it at Jerusalem,

[1] 2 Sam. xxii. 35.
[2] Lev. xxvi. 36.
[3] 2 Sam. vi.
[4] 1 Chron. xv. 1.
[5] 2 Sam. vii. 1—3.

and had placed the ark within it, it may be that the people would have become so much attached to this arrangement that the erection of the Temple might have been hindered. "This condition of things," says Dr. Wordsworth, "in the interval between the bringing up of the Ark to Zion and the building of the Temple at Jerusalem, was transitory and provisional; and during this time the services of GOD'S worship were maintained at Gibeon in the Tabernacle, and also before the Ark on Mount Zion. But the essence and kernel of the worship of GOD was where the Ark was; GOD'S Presence rested on it; and the Tabernacle was only the outward husk, or shell, which was to vanish and fall away as soon as the Temple was built. That interval of time was like a foreshadowing of the interval between CHRIST'S Ascension and the destruction of the Temple of Jerusalem, when, to the eye of the faithful, the Levitical services ceased, and were merged in the Christian Church. In that interval of nearly forty years the Apostles and other faithful Christians communicated in the services of the Temple, as well as in those of the Church. But when that interval had elapsed, and the material Temple was destroyed, the worship of GOD was absorbed into the Christian Church, and the affections of all true Israelites were concentrated in it; and the work of CHRIST,—Who is the Antitype of David who prepared the Temple, and of Solomon who built it, and Who unites their operations in His own,—was consummated for ever."

The progress of the Ark to Mount Zion was retarded by many hindrances and many drawbacks; and it was not till the days of Solomon that it was solemnly inaugurated in the Temple at Jerusalem; and so, in the

history of the Christian Church, our Divine David is Himself indeed gone up to the heavenly Jerusalem, but the progress of the Ark of His Church to that glorious altitude is a weary pilgrimage, by a steep and rugged way, attended by many sorrows, trials, and imperfections; for it is not without much tribulation that the Church Militant can arise to the glory of the Church Triumphant.

First, the Ark was set upon a cart;[1] and this was an error of David's, for none should carry the Ark of GOD but the Levites.[2] So all religious reformations wrought by men are liable to be blemished by human infirmities. CHRIST'S work only is perfect, in the intention, in the act, and in the mode of doing it. Then "Uzzah put forth his hand to the Ark of GOD, and took hold of it; for the oxen shook it;"[3] and his punishment is a warning to us that no intention, however good, can justify an unlawful act; that no doubtful expedients or unlawful means may be used for the advancement of the Church of GOD. "There is nothing more dangerous," says Bishop Hall, "than to be our own carvers in matters of devotion." "You must rather leave the Ark of the Church to shake," says Lord Bacon, "than put unworthy hands to hold it up." "GOD smote him there for his error;" and if such reverence was due to the Ark, the symbol of CHRIST'S presence in the Blessed Eucharist, with how much reverence and awe should that most Holy Sacrament itself be treated! "Awfulness," says Bishop Hall again, "is a safe interpreter of GOD'S actions, and a wise guide of our own." All Divine things, like CHRIST Himself, are set for the

[1] 2 Sam. vi. 3. [2] 1 Chron. xv. 2.
[3] 2 Sam. vi. 6.

falling and rising again of many in Israel;[1] they are a savour of death or of life; and the presence of the Ark that had brought destruction upon the Philistines was a blessing to the house of Obededom, as Zaccheus, who received JESUS gladly, heard the joyful words of benediction, "This day is salvation come to this house."[2]

Then, after three months, David went and brought up the Ark of GOD from the house of Obededom into the City of David with gladness, and with the sound of the trumpet, and with sacrifices of oxen and fatlings; and David danced before the LORD.[3] And so he sings:—

GOD is gone up with a merry noise:
And the LORD with the sound of the trump.[4]

He stripped himself of his royal raiment, rejoicing to appear as a minister of the Tabernacle, and exposed himself to the disparagement of the bystanders, by his holy love and zeal for GOD and His service; and herein he was a type of CHRIST, Who humbled Himself, and was content to be despised and accounted mad. Michal, Saul's daughter, despised David in her heart;[5] as JESUS, when He laid aside His royal robe of heavenly glory, was despised and set at nought by the Jewish Synagogue, which, ceasing to be a faithful wife, but only a daughter of Saul, was henceforth stricken with barrenness. Psalms xv., xxiv., xxix., xxx., lxviii., ci., cxxxii., seem to express David's feelings on the going forth of the Tabernacle, and the entrance of the Ark in triumph within the portals of

[1] S. Luke ii. 34.
[2] S. Luke xix. 9.
[3] 2 Sam. vi. 12—15.
[4] Ps. xlvii. 5.
[5] 2 Sam. vi. 16.

the fortress of Zion, and they all speak of the true David and His exaltation and glory.

In the next chapter[1] we read GOD'S promises of perpetuity of duration to David's seed; and S. Peter not only affirms that these promises were fulfilled in CHRIST, in Whom the throne and kingdom of David is established for ever, but he asserts also that David himself understood them to refer to CHRIST, for that "being a prophet, and knowing that GOD had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up CHRIST to sit on his throne; he seeing this before spake of the resurrection of CHRIST."[2] The promise to David's seed[3] has been partly fulfilled in the Resurrection and Ascension of the Son of David, and in His Session at GOD'S Right Hand; but it waits for complete fulfilment till His second coming, when the throne and kingdom of David shall be established in Him for ever; when the Ark of His Church militant, after its weary journey through the world, will rise at last to the glory of the Church triumphant; when, according to the Divine vision, the Temple of GOD will be opened in heaven, and there will be seen in His Temple the Ark of His testament.[4] The promise to David was indeed only conditional, as Bishop Pearson notices;[5] and the kingdom of David was subsequently intercepted, and when restored it was translated to another family: but the throne of David was continued in Him Who never sinned, and consequently could never lose it.

"And is this the manner of man, O LORD GOD?"[6]

[1] 2 Sam. vii.
[2] Acts ii. 30, 31.
[3] 2 Sam. vii. 12, 13.
[4] Rev. xi. 19.
[5] 2 Sam. vii. 14.
[6] 2 Sam. vii. 19.

asks David; Dost Thou thus condescend to one who is a mere man? (literally, 'Adam;') or, as we read in the Book of Chronicles, "Thou hast regarded me according to the estate of a man of high degree, O LORD GOD."[1] And if we take these two sayings of David together, and remember that David was a prophet, and foresaw that CHRIST would come of his seed, we may well believe that David here contrasted his state of weakness and abasement in the first Adam, with his condition of power and glory in the Second Adam; and that in a Divine transport of love and thankfulness he exclaimed,—"Is this the law of Adam, O LORD GOD, that Thou hast exalted me to the condition of the Man of high degree?" I am by nature of the earth, earthy; but Thou hast made me of the heaven, heavenly. In me the two Adams meet together. By nature I am in the first Adam, but of me is "the LORD from heaven," and by Him I am exalted to heavenly glory. This interpretation is further illustrated by David's own language concerning man, made a little lower than the angels in Adam, but crowned with glory and honour far greater than theirs in CHRIST. "What is man, that Thou so regardest him? or the son of man that Thou visitest him?"[2] And it is also explained by our LORD's teaching concerning Himself as David's Son and David's LORD, and declaring Himself to be both the Root and Offspring of David.[3] But some have read these words of David as meaning, "this is the Law of the Man Who is the LORD GOD," seeing herein a direct statement of the doctrine of the Incarnation and Divinity of CHRIST.

After these gracious promises of GOD to David, it seems

[1] 1 Chron. xvii. 17.
[2] Ps. viii. 4.
[3] S. Matth. xxii. 45; Rev. v. 5.

that the arch-enemy of GOD and man, moved with hatred and envy, put forth all his power against David, and raised him up enemies both from without and from within; and the summary of David's victories over his visible foes, which the next chapter[1] contains, foreshadows the triumphant progress of CHRIST, Who after His glorious Ascension into the heavenly Zion went forth "conquering and to conquer." "And David gat him a name" by his victories, as CHRIST by His conquests has obtained the Name which is above every name. The Syrians "brought gifts" to him; and "so shall kings bring presents" unto CHRIST; the kings of Tharsis and of the Isles shall give presents; the kings of Arabia and Saba shall bring gifts;[2] for "the kings of the earth do bring their glory and honour" into the Jerusalem of GOD.[3] The spoils of heathenism are to be dedicated to the service of GOD and of His Church, as David dedicated the presents of Toi, king of Hamath, to the service of JEHOVAH. Thus David by his conquests procured times of peace for his son Solomon, in order that he might build the Temple, and he provided the silver and the gold wherewith it might be adorned; and in like manner the victories of CHRIST, as our David, are all preparatory to the peaceful days of CHRIST, as our Solomon, and to the building up of the Church militant here, and of the Church glorified in the heavenly Jerusalem hereafter. "And David reigned over all Israel; and David executed judgment and justice unto all his people;" and thus was he a signal type of CHRIST, of Whom the prophet says, "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch

[1] 2 Sam. viii. *Rev.* xxi. 24.

[2] Ps. lxviii. 29; lxxii. 10.

and a king shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is His Name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS."[1]

Then Mephibosheth, the son of Jonathan, the son of Saul, fell on his face and did reverence before David,[2] and said, "What is thy servant that thou shouldest look upon such a dead dog as I am?" And David restored to him the land of Saul his father, and also promised that he should eat bread at his table continually. And so will it be with the Jews; when they shall bow before CHRIST in faith and humility, and acknowledge their lameness, that is, their inability to stand in their own strength, they will be admitted to share in the glory of the true David in His kingdom for ever.

In David's servants, insulted by Hanun,[3] we may see a foreshadowing of the contumelious treatment which the ambassadors of the Divine David must expect to receive from the world, even when they come before men with the words of the Gospel of peace and love in their mouths.

We pass now to the history of David's great sin;[4] and here was the inward and unseen foe which the arch-enemy stirred up against him. David is guilty of adultery, dissimulation, and murder; and though by GOD'S goodness his conscience is awakened from its slumber, and he is brought to repentance such as has rightly earned him the title of Prince of Penitents, the man after GOD'S own heart, and his sin was forgiven with respect to the future life and the eternal world, yet from this time forth

[1] Jer. xxiii. 5, 6.
[2] 2 Sam. ix. 6.
[3] 2 Sam. x. 1—5.
[4] 2 Sam. xi.

as far as this world was concerned, the sword never departed from his house,[1] and his life was embittered by sins and sufferings in his own family, the fruits of his own sin, even to the day of his death. The child of Bathsheba dies, and David's son Amnon is guilty of incest,[2] his son Absalom of murder,[3] rebellion,[4] and adultery,[5] and his son Adonijah rises in insurrection against him when he is lying on the bed of death.[6] "What a world of mischief and misery did David create unto himself," says Bishop Sanderson, "by that one presumptuous act in the matter of Uriah almost all the days of his life after." Here indeed is the wellspring from which flowed forth that dark stream of sorrow. And doubtless if we had a similar view of men's secret sins, observes another writer, the anomalies of the present state of things in this world would in great measure disappear, the tangled web would be unravelled, and we should behold the true cause of much of the misery which prevails around us. But David even in his sin is, if we may say so reverently, a type of CHRIST, Who was made sin for us, and bore the burden of sin by imputation, and suffered the heavy penalties of sin throughout His earthly life, and Who, in the eventide of the world, looked down from the heights of heaven, and took to Himself His Church, and placed her in His own royal palace, joining her to Himself in pure and holy love. Throughout the Psalms we may read the depth and extent of David's repentance. The reality of his sorrow was shown in its fruits; and full of faith in Nathan's commis-

[1] 2 Sam. xii. 10.
[2] 2 Sam. xiii. 1—14.
[3] 2 Sam. xiii. 28.
[4] 2 Sam. xv. 1—12.
[5] 2 Sam. xvi. 22.
[6] 1 Kings i. 5.

sion from GOD be uttered those joyous words, "Blessed is he whose unrighteousness is forgiven and whose sin is covered."[1] "How can we presume of not sinning," says Bishop Hall, "or despair for sinning, when we find so great a saint thus fallen, thus risen!"

In the concluding portion of David's history there are many points of typical importance, but we can only briefly touch upon the most prominent of them. The crown of the king of Ammon, for instance, set on David's head,[2] has been noticed as a type of the victories gained over the heathen world by Him of Whom it is said, "Thou settest a crown of pure gold on His head;"[3] and ancient writers remind us how often CHRIST was crowned; first, with a crown of flesh at His Incarnation, "the crown wherewith His Mother crowned Him;"[4] secondly, by His step-mother, the synagogue, with a crown of thorns; thirdly, by His own faithful people with a crown of righteousness; and finally, by His FATHER at the Ascension, with a crown of glory.

Again, in the history of the insurrection of Absalom against his father[5] there are many points of resemblance to the rebellion of GOD's people Israel against the Divine David, JESUS CHRIST. David's departure from Jerusalem;[6] his passage over the brook Kidron; his ascent of the Mount of Olives, and the tears that he shed there; his tenderness for Absalom, who rebelled against him;[7] his forbearance towards Shimei, who cursed him;[8] the treachery of Ahithophel, his familiar friend whom he trusted,

[1] Ps. xxxii. 1.
[2] 2 Sam. xii. 30.
[3] Ps. xxi. 3.
[4] Cant. iii. 11.
[5] 2 Sam. xv.
[6] 2 Sam. xv. 23, 30.
[7] 2 Sam. xviii. 33.
[8] 2 Sam. xvi. 10.

and who afterwards hanged himself,[1] the type of Judas the traitor in his sin and in his wretched end;—in all these incidents we have a succession of prophetic and figurative foreshadowings of the latter days of our Blessed LORD's earthly ministry; His weeping over Jerusalem, when He was on the Mount of Olives; His Agony in the Garden; His Betrayal, His Rejection and Crucifixion by the people of His own city Jerusalem, and His prayers for those who reviled and slew Him.

Nor is this all:

The counsel of Ahithophel comes to nought; the rebellion of Absalom is quelled, and he himself slain; Shimei, who cursed David, is humbled; and David himself is brought back to Jerusalem in triumph, and is received by the people with joy; and here we see a foreshadowing of CHRIST's Resurrection and Ascension, and of the discomfiture of His enemies and the final establishment of His kingdom. And may we not suppose, adds Dr. Wordsworth, that David himself was cheered and comforted in these severe trials by the sense that he was travelling on the same road of suffering that would afterwards be traversed by Him Who was to be raised from his seed and to sit on his throne for ever. Thus the sorrows of Olivet may have been brightened to David by visions of the Ascension to heaven from that Mount of Tears; and in his return to Jerusalem he may have had a glorious revelation of what he himself describes,[2] the triumphant entry of GOD's own SON, the King of Glory, the LORD of Hosts, within the gates of the heavenly Jerusalem.

Absalom dwelt in exile three years in Geshur,[3] and was

[1] 2 Sam. xvii. 23.
[2] Ps. xxiv.
[3] 2 Sam. xiii. 38.

two years in Jerusalem[1] without seeing David's face. Two mediators (Joab and the wise woman of Tekoah) did not prevail, says S. Ambrose, to reconcile David to Absalom, but GOD had sent a message of mercy to David himself and gave him an assurance of pardon on the first signs of repentance. How much more compassionate is our heavenly FATHER than the most tender-hearted of earthly parents; and how much the loving kindness of GOD is magnified and manifested in this history! Joab and Absalom, each of whom rebelled against David to gratify their own passions, are representatives of two forms of worldliness which rebel against CHRIST. Joab is the representative of worldly ambition; Absalom of worldly vainglory and self-conceit, the conceit of personal beauty, and both fell a prey to their own designs. And such will surely be the end of all conspiracies against CHRIST. Absalom endeavoured on religious pretences[2] to make Hebron, the old patriarchal city, to be a seat of schism and rebellion against David and against Jerusalem, the city of GOD: and he is imitated by all those who, on the plea of religion, rise up in separation and opposition to CHRIST and His Church. Ahithophel, David's familiar friend, seems to have imitated Absalom in masking his treachery by a plea of religion, for he was offering sacrifices when Absalom sent for him: and David might well say, "LORD, how are they increased that trouble me;"[3] for "the people increased continually with Absalom."[4] Then David retired from Jerusalem, in order that he might not be the occasion of bloodshed there. He preferred the safety of his people to his own; and was

[1] 2 Sam. xiv. 28.
[2] 2 Sam. xv. 10.
[3] Ps. iii. 1.
[4] 2 Sam. xv. 12.

thus also a figure of Him Who said in the Garden of Gethsemane, "If ye seek Me, let these go their way."[1] And he crosses over Kidron with Ittai the Gittite, whose profession of fidelity has been compared with that of S. Peter to the Divine King of the Jews; and he sends the Ark back to Jerusalem, another instance of his disinterested self-sacrifice for the good of his people whom he would not deprive of the symbol of GOD'S Presence; and he "went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot,"[2] in the habit of a mourner, and on the top of Olivet he falls down and worships GOD: and this on the very spot where afterwards the Son of David, when He had been betrayed by Judas, and rejected by Jerusalem, went up on the clouds in the sight of His faithful disciples into heaven itself, and sat down on the right hand of GOD. And as Hushai, David's friend, went back to Jerusalem, so did our LORD'S faithful Apostles go back from the same spot to Jerusalem by His command, and tarried there till they were endued with Divine wisdom by the gift of the HOLY GHOST, and thus the counsel of those who conspired against the Son of David (like the counsel of Ahithophel) was brought to nought.[3]

In Ziba's conduct[4] as contrasted with that of Mephibosheth, the one loving David for the sake of the land, the other for his own sake, we may see a figure of the two kinds of love for CHRIST, the Divine David; and David's human infirmity in supposing that he had no faithful friend left has been also contrasted with the thoughtfulness of CHRIST for others, in the garden, in the

[1] S. John xviii. 8.
[2] 2 Sam. xv. 30.
[3] 2 Sam. xvii. 14.
[4] 2 Sam. xvi. 1—4.

way to Calvary, and on the Cross. Then Shimei "went along on the hill's side over against David, and cursed as he went, and threw stones at him, and cast dust;"[1] and in David's refusal to let Abishai slay him we may see prefigured our LORD'S answer to the sons of Zebedee, when they wished to destroy those who would not receive Him.[2]

Hushai's counsel is preferred to that of Ahithophel, "for the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom;"[3] and "a wench," who was one of the maidens of the high priest, is made the means of communication between the high priest and David; and David "arose and passed over Jordan," and Ahithophel "hanged himself and died." Then "the people," the followers of David, "went out into the field against Israel," the followers of Absalom, "and the battle was in the wood of Ephraim," and "the people of Israel were slain before the servants of David," and "the wood devoured more people that day than the sword devoured;"[4] and Absalom is left hung up in the tree by the mule, the king's mule which he had usurped; "he was taken up between the heaven and the earth," that is, was rejected as a traitor by both heaven and earth, as S. Chrysostom says. Thus Absalom, Ahithophel, and Judas, who all lifted up their hands against GOD'S anointed, all died the same death, and the pillar which Absalom had reared up for himself and called after his own name,[5] becomes, as it were, "a great heap of stones upon him," the penalty prescribed by the Law of GOD for a son's rebellion against

[1] 2 Sam. xvi. 13.
[2] S. Luke ix. 55.
[3] 2 Sam. xvii. 14.
[4] 2 Sam. xviii. 6—9.
[5] 2 Sam. xviii. 17, 18.

his father.[1] David mourns for Absalom,[2] not because he had lost a son, but because his son had been cut off in an act of sin, and he well knew into what punishments that son's guilty soul was carried away by death. And David is brought back by Judah to Jerusalem, as Judah afterwards hailed the true David, "Blessed be the kingdom of our father David that cometh in the name of the LORD;"[3] and "Judah came to Gilgal," the type of Golgotha, "to meet the king, to conduct the king over Jordan;"[4] and Mephibosheth comes down also to meet the king, the type of those "Israelites indeed" who loved CHRIST for His own sake; and Barzillai the Gileadite, the type of Simeon, sings his Nunc Dimittis before the king; and Sheba the man of Belial, the last enemy of David, is slain,[5] typifying the final overthrow of CHRIST'S enemies, when the faithful remnant of His ancient people shall turn to Him with contrite hearts and say, "Hosanna to the Son of David, Blessed is He that cometh in the Name of the LORD; Hosanna in the highest."

"Then there was a famine in the days of David three years," "for Saul and for his bloody house, because he slew the Gibeonites;"[6] and the Gibeonites, apparently from a religious motive, require that seven sons of Saul should be hung up, or, as the Latin version reads, 'crucified,' before the LORD, in expiation of what their father had done. And here breaks forth a glimpse of the great mystery of the Atonement, and we see on that "hill before the LORD" the shadow of the Cross of CHRIST, the shadow of the One Great Expiatory Sacrifice, pre-

[1] Deut. xxi. 20, 21.
[2] 2 Sam. xix. 4.
[3] S. Mark xi. 10.
[4] 2 Sam. xix. 15, 24, 31.
[5] 2 Sam. xx. 22.
[6] 2 Sam. xxi. 1.

figured by the constant sacrifice of animals under the Law, and now represented by seven men (the number of expiation) given to be an atonement, not for their own sins, but for that of another, and this atonement accepted of GOD. Rizpah, the mother of two of them, watching for months the mouldering bodies of the dead until GOD showed that He was about to accept the expiation and withdraw His judgment, "until water dropped upon them out of heaven," is a type of all those who, like Mary Magdalene sitting over against the sepulchre of CHRIST, honour the bodies of the dead, and her sorrow a faint picture of that of the Blessed Virgin Mother at the Cross.

The conclusion of this chapter[1] relates the acts of four heroes among David's servants, who slew mighty men among the Philistines, and whose conflicts are typical doubtless of the spiritual combats of CHRIST'S soldiers with the family of the Evil One; while their number reminds us of the Four Evangelists, whose victories are not due indeed to themselves, but achieved by the co-operation of CHRIST working in them, as these enemies of Israel fell "by the hand of David and by the hand of his servants."

David's Song of Praise (see Psalm xviii.) occupies the next chapter,[2] and thus the Books of Samuel begin and end with a Hymn of Thanksgiving for GOD'S mercies; and David's hopes and joys terminate, as ours should do, in CHRIST, the Rock of our Salvation. Then follow "the last words of David,"[3] in which all the hopes and desires of the man who was raised up on high, the anointed of the GOD of Jacob, the sweet Psalmist of Israel, are

[1] 2 Sam. xxi. 16—22.
[2] 2 Sam. xxii.
[3] 2 Sam. xxiii. 1—7.

summed up in that vision of CHRIST and His Kingdom which these inspired verses contain. The catalogue of David's mighty men and their feats brings this chapter to a close,[1] and these may be compared in a spiritual sense to the Prophets and Apostles who prepared the way for the Advent of CHRIST, and advanced His Kingdom throughout the world; and Bishop Andrewes remarks on the care that the HOLY SPIRIT has taken to set down their number and rank, inferring hence the diligent heed that David took to assign to each man his place according to his deserts, a type and figure of what the Divine David will do hereafter when He cometh to judge the quick and dead. And here David refuses to drink of the water of the well of Bethlehem;[2] as some say, figuring thereby the wickedness of the Jews who accounted the Blood of the Covenant wherewith they were sprinkled as an unclean thing; or rather, perhaps, representing CHRIST's self-sacrifice for us, and typifying those faithful souls who thirsted for CHRIST.

"And again the anger of the LORD was kindled against Israel, and he (or Satan, 1 Chron. xxi. 1) moved David against them to say, Go, number Israel and Judah."[3] "And there were in Israel 800,000 valiant men," which, with the standing army of 300,000,[4] make up 1,100,000 as stated in the Book of Chronicles;[5] "and the men of Judah were 500,000 men," including 30,000 probably stationed with David at Jerusalem.[6] GOD gives David the choice of three punishments for his sin—seven years' famine, (called three years in Chronicles, either because

[1] 2 Sam. xxiii. 8—39.
[2] 2 Sam. xxiii. 17.
[3] 2 Sam. xxiv. 1, 9.
[4] 1 Chron. xxvii.
[5] 1 Chron. xxi. 5.
[6] 1 Chron. xxi. 5.

GOD, while David was irresolute, lessened the seven years to three, or that three successive years to come were offered, there having been already three for Saul's sin, which would with the year then in course make seven,) or three months of war, or three days of pestilence. But David made no choice; he left the whole matter in GOD's hands, saying, "Let us fall now into the hand of the LORD, for His mercies are great."[1] "So the LORD sent a pestilence upon Israel," but it lasted only one day, from the morning to the evening sacrifice; at the hour of CHRIST's Death, by which the wrath of GOD against all mankind for sin was appeased, GOD said to the destroying angel, "Stay now thine hand;" and the plague was stayed, after seventy thousand had perished, by the threshing-floor of Araunah the Jebusite, on Mount Moriah, where Abraham had offered Isaac and where GOD had chosen that His Temple should be built. "David bought the threshing-floor and the oxen for fifty shekels of silver,"[2] and the place or ground around for six hundred shekels of gold, as we read in the Book of Chronicles,[3] and there David built an altar and offered burnt-offerings and peace offerings unto the LORD.

The threshing-floor is a type of the Church; and David, sacrificing on the threshing-floor of Araunah, and appeasing GOD's wrath, and staying the plague on Mount Moriah, is a type of CHRIST offering Himself at Jerusalem as a propitiation for the sins of the world, and staying the plague of death which threatened to destroy it.

Then David confirmed the kingdom to Solomon by an oath,[4] and charged him concerning the kingdom: and

[1] 2 Sam. xxiv. 14. [2] 2 Sam. xxiv. 24.
[3] 1 Chron. xxi. 25. [4] 1 Kings i. 30.

"David slept with his fathers, and was buried in the city of David," having done "that which was right in the eyes of the LORD, and turned not aside from anything that He commanded him all the days of his life, save only in the matter of Uriah the Hittite."[1] "He set singers also before the Altar," says the son of Sirach, "that by their voices they might make sweet melody, and daily sing praises in their songs. He beautified their feasts, and set in order the solemn times until the end, that they might praise His Holy Name, and that the temple might sound from morning. The LORD took away his sins, and exalted his horn for ever; He gave him a covenant of kings, and a throne of glory in Israel."[2] But it is our spiritual David, JESUS CHRIST the Righteous, Who must reign supreme in our allegiance, and engross every affection of our hearts!

PARALLEL CHAPTERS OF SAMUEL AND CHRONICLES.

(*Extracted from Dr. Wordsworth's Commentary.*)

1 Sam. xxxi.	1 Chron. x. 1—12.
2 Sam. v. 1—3, 6—10 . . .	„ xi. 1—9.
„ v. 11—16	„ xiv. 1—7.
„ v. 17—25	„ xiv. 8—17.
„ vi. 1—11	„ xiii. 1—14.
„ vi. 12—23	„ xv. xvi.
„ vii.	„ xvii.
„ viii.	„ xviii.
„ x.	„ xix.
„ xi. 1; xii. 26—31 . .	„ xx. 1—3.
„ xxi. 18—22 . . .	„ xx. 4—8.
„ xxiii. 8—39 . . .	„ xi. 10—47.
„ xxiv.	„ xxi.

[1] 1 Kings xv. 5. [2] Ecclus. xlvii. 9—11.

CHRIST IN THE PROPHETS.

Kings.

"THE period at which Samuel began to prophesy, and that which followed it, till the seventy years' captivity at Babylon and the restoration of the Temple, is wholly a time of Prophets," says S. Augustine. "If that portion of Scripture which seems to be only historical, and which narrates the succession of the kings and the events of their reigns, and appears to consist of matters of fact, is duly considered with the help of the HOLY SPIRIT, it will be found to be at least as much designed, if not more, for the purpose of foretelling the future as for relating the past."

In the Books of Samuel we have noticed the earlier gleams of CHRIST'S glory in His threefold office of Prophet, Priest, and King; and we shall see that light beaming more brightly as we proceed through the history of the kings; and in the marvellous succession of events which were made by Almighty GOD to conduce to one and the same end, in spite of men's sins, we may not only recognize the faithfulness of His promise of perpetuity to the

line of David, but are encouraged to look onward to CHRIST, Very GOD and Very Man, of the seed of David, appointed by GOD from distant ages to receive the loyal allegiance and devout homage of all Abraham's seed in all nations of the world, and to exercise royal supremacy over all the kingdoms of men.

In the first two chapters of the first Book of Kings David is represented as aged and infirm; but in the concluding chapters of the first Book of Chronicles we find him risen from his bed of sickness, enthroned in royal majesty in his council chamber at Jerusalem, unfolding the divinely-revealed pattern of the Temple, and presenting his son Solomon as his successor on the throne; and in all this we may see a picture of the Divine King, JESUS CHRIST, rising from the weakness of death to His throne of glory, having espoused to Himself the Abishag[1] of our fallen humanity which had been wandering in sin ever since the days of our father Adam, (the name Abishag meaning 'whose father was a wanderer,') and betrothing to Himself a Church from the Shunem of the Gentile world, and loving and cherishing her as His own flesh.[2] And again, in David's last charge to Solomon concerning Joab and Shimei, and in Solomon's judgment upon Adonijah, we see a figure of CHRIST as the Righteous Judge Who will say to all the impenitent and disobedient at the last day, Depart from Me, ye cursed.

The reign of Solomon, the "peaceable" one, typified that peace and rest which the Israel of GOD should enjoy in the latter days. Such was the closing promise of GOD to David, "Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his

[1] 1 Kings i. 3. [2] Eph. v. 29.

enemies round about; for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for My name; and he shall be My son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever."[1] For truly, a greater than Solomon is here; even the true Prince of Peace, and the Rest that remaineth for the people of GOD in Him. His mother called him Lemuel,[2] that is, devoted to GOD; the prophet Nathan called him Jedidiah,[3] that is, beloved of the LORD; and GOD gave him "wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore;" and "he was wiser than all men;"[4] and so a type of Him "in Whom are hid all the treasures of wisdom and knowledge."[5] His princes are ministers of peace,[6] not military heroes; and in the extent of his dominion we see not only a fulfilment of GOD'S promise to Abraham,[7] but also a pledge and earnest of the accomplishment of the promise of universal dominion to Him Whose kingdom extends from the flood, the Jordan of His Baptism, unto the world's end. Solomon "had peace on all sides round about him,"[8] and of CHRIST it was foretold, "In His time shall the righteous flourish; yea, and abundance of peace so long as the moon endureth."[9] "And Judah and Israel dwelt safely, every man under his vine and under his fig-tree;"[10] for He is the Vine, and we are the branches; and may the LORD of Hosts, says a mediæval

[1] 1 Chron. xxii. 9.
[2] Prov. xxxi. 1.
[3] 2 Sam. xii. 25.
[4] 1 Kings iv. 29, 31.
[5] Col. ii. 3.
[6] 1 Kings iv. 2—6.
[7] Gen. xiii. 16.
[8] 1 Kings iv. 24.
[9] Ps. lxxii. 7.
[10] 1 Kings iv. 25.

preacher, the true Solomon, the founder of the everlasting city on Mount Sion, introduce us one day into that land where Judah and Israel shall be as many as the sand which is by the sea in multitude, eating and drinking and making merry,[1] for—

> There is the throne of David,
> And there from care released,
> The song of them that triumph,
> The shout of those that feast.

Solomon "spake three thousand proverbs," of which the Book of Proverbs is a portion; "and his songs were a thousand and five,"[2] of which the Song of Songs is a specimen; but, except these and the Book Ecclesiastes and certain of the Psalms, of these many songs and proverbs, like the many sayings of JESUS, we have no record. "And there came of all people to hear the wisdom of Solomon, from all kings of the earth;"[3] and in the Queen of Sheba we see a foreshadowing of the zeal of the heathen nations and of every earnest soul, coming to CHRIST to behold His glory, His "ascent[4] by which He went up unto the house of the LORD," and to learn wisdom from His mouth. Solomon's marriage with Pharaoh's daughter,[5] whom he brought to the knowledge and worship of the true GOD, is another foreshadowing of CHRIST's espousal of a Church from the Gentile world. "And the king went to Gibeon to sacrifice there,"[6] where the Tabernacle was; and this visit of Solomon has been compared to the reverence paid by our Blessed LORD and by S. Paul and the other Apostles to the Law of Moses, when

[1] 1 Kings iv. 20.
[2] 1 Kings iv. 32.
[3] 1 Kings iv. 34.
[4] I.e. burnt offering.
[5] *1 Kings* iii. 1.
[6] 1 Kings iii. 4.

all the glories of the Temple were about to pass into the Christian Church, as the glories of the Tabernacle passed into the Temple which Solomon built. Here his prayer for wisdom is heard; for "if any of you lack wisdom, let him ask of GOD;"[1] and in his judgment on the two women[2] we see a figure of CHRIST judging between the true and the false, the true mother representing the Catholic Church that loves her offspring and shuns division, and the false mother the world that would multiply religious divisions indefinitely under the name of liberality or expediency; while our King and Judge, like Solomon, puts aside the pleas of heresy and schism, and decides for unity, discovering the true mother in her who loves the life of her offspring.

The admission of the Tyrians to be fellow-helpers with Israel in building the Temple of GOD[3] typified the cooperation of the Gentiles in building up the Church of CHRIST, and the future consecration of all things to His service. "And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house,"[4] typifying the various characters and graces of the Apostles of CHRIST, the foundation stones of the spiritual temple whose walls are still rising throughout the world, built upon the One foundation, the chief Corner Stone, in Whom all the building fitly framed together groweth unto an holy temple in the LORD;[5] while in the mention of three kinds of stone, as well as three kinds of wood, cedar, cypress, and olive, all remarkable for their durability, we see an image of the strength

[1] S. James i. 5.
[2] 1 Kings iii. 16.
[3] 1 Kings v. 1.
[4] 1 Kings v. 17.
[5] Eph. ii. 21.

and incorruption of the Church of GOD, the continual recurrence of the number three doubtless foreshadowing the doctrine of the Ever-Blessed TRINITY.

Solomon began to build the Temple "in the month Zif," the flower month, and he finished the building "in the month Bul," the fruit month;[1] and so the life of the Church and of every believer who is a temple of the Spirit begins with flowers and must end with fruit. The dimensions of the Temple, both as a whole, and in its component parts, were double those of the Tabernacle, and thus the Temple as an expansion and development of the Tabernacle was a pledge of the future diffusion of GOD's grace to the whole world in the spiritual Temple of the Church: but there was one and the same Ark for both, as there is but one visible Church of GOD from the beginning to the end of the world. The entrance to both was at the East end, pointing to the Sun of Righteousness by Whom alone man can have access unto GOD. The Holy of Holies was in shape a cube of twenty cubits, and the cubical form is noted even in heathen philosophy as the form of moral perfection, a cube being always upright, on whatever side it may fall, and all the sides and angles corresponding perfectly to one another. The two pillars, called Jachin and Boaz, that is, GOD will 'establish' Israel, and GOD is our 'strength,' standing in the porch of the Temple, signified the Church as the Pillar of Truth, and implied that spiritual strength is to be had only in GOD's true Temple. The Molten Sea, for the priests to wash in, was a figure of the Sacrament of Baptism, the laver of regeneration; and the twelve oxen that supported it, looking towards the four quarters of heaven, represented the twelve

[1] 1 Kings vi. 37, 38.

Apostles bearing the crystal sea of the Blood of CHRIST throughout the world, the ten lavers representing the continual application of that precious Blood; the lilies and knops of fruit were emblems of the purity and fruitfulness required of the baptized; and the cherubim, lions, oxen, and palm trees, symbolized the angelic life of the spiritual worshipper, the courage and labour required of Christians, and the glory to which they shall be hereafter admitted when standing before the throne of GOD with palms in their hands.[1] So too the brazen vessels, cast in the "clay ground," were types of us, first by nature, and next by grace; and as the one golden candlestick with its seven branches in the Tabernacle symbolized the unity of GOD'S Church, so the ten in the Temple denoted her universality; and thus the greater diffusion of light in the Temple prefigured the revelation of GOD'S power and love becoming clearer and clearer till spread abroad to all the world. "There was neither hammer nor axe nor any tool of iron heard in the house while it was in building,"[2] for the mystery of the Incarnation of CHRIST was accomplished, as S. Ignatius says, in the stillness of GOD; and in the Church glorified there will be no hewing of the lively stones of the heavenly Temple, for each will then have been fully wrought and dressed and polished and fitted in its place. And therefore too, says Bishop Hall, let not the axes of schism nor the hammer of contention be heard in the Sanctuary of GOD. Solomon was exactly seven years and seven months in building the Temple, reminding us of the seven days of Creation, ending with the Sabbath of rest; and he began to build in the fourth year of his reign, as CHRIST superseded the Tabernacle of the Levitical

[1] Rev. vii. 9. [2] 1 Kings vi. 7.

law at His Ascension in the fourth year after the voice from heaven had proclaimed Him King at His Baptism. The mention of Solomon's own house which he built[1] refers doubtless to the Incarnation of the SON of GOD and His dwelling in our nature upon earth; and the house which Solomon built for Pharaoh's daughter,[2] none of his other wives being thus spoken of, is another figure of the unity of the Christian Church.

The Feast of the Dedication of the Temple in which the Ark of GOD was now placed, typified the Incarnation of CHRIST Who tabernacled in us, Whose presence is ever in the Church of GOD, and in Whom we find rest; and the consummation of the whole solemnity on the eighth day of the Feast of Tabernacles, the greatest festival of the Jewish Church, denoted the perfected rest of the Land of Promise, and the eternal peace of Heaven, won for us by the bloodshedding of the Lamb of GOD. "The address of King Solomon at the Dedication of the Temple," says Dr. Wordsworth, "was like an epitome of the Pentateuch, or a summary of GOD's promises in the Law. In this respect the Temple and its Dedication had a retrospective character, as witnesses of the past, testifying to the truth of the Mosaic history, and based on Mosaic institutions; but they were also prospective, and prophetic of those evangelical blessings which are the fulfilment of all that was shown to Moses in the mount, and of all that was shadowed forth in the Tabernacle and in the Temple. Thus they were typical of CHRIST, the true Temple, and of His Body, the Church. The heavenly model shown to Moses in the mount was let down as it were to earth from heaven, and after having gathered many generations of

[1] 1 Kings vii. 1. [2] 1 Kings vii. 8.

faithful men in every age, will be taken up again into heaven in CHRIST, to be glorified for ever there."

In the Book of Chronicles we read, "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the LORD filled the house."[1] This was GOD's answer to Solomon's prayer. But thirteen years afterwards another answer was given in a vision to Solomon himself at Gibeon[2] before he had swerved from GOD's law; thus reminding Solomon himself of the former appearance at Gibeon,[3] and of the promises which had now been fulfilled, and teaching us also that the prayers of the faithful are ever fresh in GOD's memory, and that though He may not give an immediate and specific answer to them personally, yet in due time He will answer them, for thus He tries our faith, and exercises our patience and perseverance.

And now we pass to the sad story of Solomon's fall. His commerce with Egypt for "horses and chariots" betokened a loosening of his faith and trust in GOD, and the "apes and peacocks" of Tarshish seem to denote that wealth had brought with it luxury and effeminacy; riches are now put before wisdom;[4] and he who in the earlier part of his reign had been rich towards GOD, now lays up treasure for himself, and scruples not even to supply horses to GOD's enemies, the kings of the Hittites and the kings of Syria, whom GOD had commanded Israel to exterminate for their sins. Did not Solomon King of Israel sin by these things? asks the prophet.[5] He mul-

[1] 2 Chron. vii. 1.
[2] 1 Kings ix. 2.
[3] 1 Kings iii. 5.
[4] 1 Kings x. 23.
[5] Nehemiah xiii. 26.

tiplied wives also to himself, and yet he seems to have had but one child, and when he was old his wives turned away his heart after other gods. His sin was like that of Adam in yielding to the solicitations of Eve, alluring him to disobey GOD. He began by yielding to one strange wife, and at last complied with the idolatries of all. And here we have doubtless a prophetic and typical representation of the degeneracy which will prevail in the Church of GOD itself in the latter days. For "as Solomon sets forth in figure the visible Church of GOD, and the wisdom of the world and its riches and honour and power flowing into the Church, and all the kingdoms of the earth, the Queen of the South, the kings of Arabia and Saba, Tarshish and the Isles, bringing gifts; so he seems also to represent to us its falling away in these latter days; the visible Church, when it has become great and established, ensnared by the many arts and temptations of wealth, and thus by the righteous judgment of GOD becoming broken and divided, as the kingdom of Solomon was on account of his heart being turned away from GOD." Here too we may learn that it is easier to build or restore a Temple than to be ourselves a Temple of GOD; and we should be reminded also from Solomon's example that if we dally with one sin or heresy, we may ere long become the slaves of all. And then, turning to the great Antitype of Solomon, we see One in Whom there was no taint of sin, Who turned not aside to the right hand nor to the left, Who did all things to His FATHER'S glory, Who though rich beyond all earthly riches became poor for our sakes, Who was meek and lowly and rode upon the foal of an ass, Who has but one Bride, the Church, for whom He gave *Himself,* and Whose dominion extends from sea to sea, to

Whom all nations bring tribute, and Who reigns for ever and ever King of kings and LORD of lords.

The prophet Ahijah the Shilonite, sent by GOD to confirm to Jeroboam the judgment which GOD Himself had pronounced upon Solomon, "I will surely rend thy kingdom from thee, and will give it to thy servant," tore his garment into twelve pieces and gave ten of them to Jeroboam, the remaining two representing the tribes of Judah and Benjamin which were joined together under the house of David and so regarded as one.[1] Then "Solomon slept with his fathers, and Rehoboam his son reigned in his stead." Whether Solomon repented is not revealed in Holy Scripture; but while the name of David is perpetually recurring in the Old and New Testament, the name of Solomon may be almost said to be consigned to silence and oblivion.

Jeroboam endeavoured to seize by evil means what GOD had designed to bestow upon him, and he is ever after known as "Jeroboam the son of Nebat who made Israel to sin." And what was that sin? It was not idolatry, but schism; a schism sanctioned by the state, and from motives of state policy. GOD had ordained unity of worship, and had designated and typified it by "the one place which the LORD should appoint among all the tribes to set his Name there." "Jeroboam said in his heart, If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah; whereupon the king took counsel, and made two calves of gold."[2] Not that he meant to introduce the worship of a false god, nor that he intended the

[1] 1 Kings xi. 11, 29, 32. [2] 1 Kings xii. 27, 28.

calves themselves to be worshipped, but what he established was the worship of the true GOD under a form of his own devising. The calves were the Egyptian symbol of Almighty power; and Aaron who first made use of this symbol did not present it to the Israelites as a new god, but said of the single image, "These be thy Gods, thy Elohim, thy Trinity, which brought thee out of the land of Egypt." King Asa, in the great religious reformation which took place in his day, did not class these symbols with the idolatrous places of worship which he removed. He suffered them to remain[1] while he put down all idolatry, because they were places where the true GOD was worshipped. Jeroboam's sin was that of worshipping GOD after his own private judgment and not after the manner which the LORD GOD had revealed. GOD had bidden the Israelites to make to themselves no likeness of Him; and this was intended to signify, that, before CHRIST had taken our nature upon Him, not only had man never seen any similitude of GOD, but was, from his degraded nature, incapable of seeing Him. By setting at nought this law, and teaching the people to worship GOD according to his own will, Jeroboam broke the unity of the Church, and instead of the priests of GOD'S consecration he "made priests of the lowest of the people,"[2] that is, from all classes of the people indiscriminately who were not of the sons of Levi; "he ordained him priests for the high places, and for the devils, and for the calves which he had made."[3] In the quaint language of Dr. South, "it was as if he had made an edict,—I, Jeroboam, by the advice of my council, considering the great distance

[1] 1 Kings xv. 14. [2] 1 Kings xii. 31.
[3] 2 Chron. xi. 15.

of the Temple, and the great charges that poor people are put to in going thither, as also the burden of paying first fruits and tithes, have considered a way that may be more easy to the people, and therefore enjoin that none repair to Jerusalem, especially since GOD is not tied to any place or form of worship."

A man of GOD is sent to Bethel to pronounce GOD's judgment against the altar which Jeroboam had set up,[1] and his prophecy concerning Josiah is one of four in the Old Testament wherein persons are mentioned by name before their birth. Isaac, Solomon, Josiah, and Cyrus, who are thus foretold, were all signal types of Him Who was announced by Name before His Birth; the true Isaac, the promised Seed in Whom all nations are blessed; the divine Solomon, the Son of David, the Prince of Peace; the true Josiah, Who destroys all the works of the devil; the divine Cyrus Who builds up the Church of GOD. The example of this prophet is a warning against disobedience in matters which may seem to us to be of little importance; and in his return to Bethel and his subsequent fate we have a striking lesson on the duty of examining into evidence in matters of religion. Our Blessed LORD bids us "Beware of false prophets,"[2] such as the old prophet of Bethel was; and the Apostle S. John warns us, "Believe not every spirit, but try the spirits whether they are of GOD; because many false prophets are gone out into the world."[3] There is no temptation so dangerous, says Bishop Hall, as that which comes in a veil of holiness. Jeroboam the king had threatened, but the prophet stood undaunted; the grey-headed seer pleads a message

[1] 1 Kings xiii.
[2] S. Matth. vii. 15.
[3] 1 S. John iv. 1.

from GOD, and the prophet yields. Satan may affright as a fiend; but he seduces as an angel of light. From the words of the old prophet as he buried the man of GOD[1] it may be inferred that some impression had been made on his mind by this signal example of GOD's justice punishing the sin of disobedience, but with Jeroboam it was not so; for "after this thing Jeroboam returned not from his evil way," but hardened his heart like Pharaoh and became more obdurate in sin; and Ahijah foretells to Jeroboam's wife the doom of his house, which was already begun to be executed in the death of his son and the appointment of a king in his place.

The reign of Rehoboam and that of his son Abijam are examples of the evil influence which Solomon's marriages exercised on his successors, and the hostility between Judah and Israel broke out in a fierce battle under Abijam, as is related at large in the Book of Chronicles.[2] Asa's reign, contemporary in part with eight kings of Israel, shows how GOD prolongs the reigns of kings who serve Him, and cuts off those who disobey Him; his "heart was perfect with the LORD all his days,"[3] and GOD's intervention on his behalf in smiting Zerah the Ethiopian king of Egypt, as related in the Chronicles, may be contrasted with His permitting Shishak to spoil Jerusalem in the days of Rehoboam.[4] Yet Asa did not entirely trust in the LORD, for he was reproved by Hanani the Seer for relying on the king of Syria, and in his latter days "he sought not to the LORD, but to the physicians."

Here we may notice that while some sins of the kings of Judah are mentioned in the Books of Kings which are

[1] 1 Kings xiii. 31.
[2] 2 Chron. xiii. 3—20.
[3] 1 Kings xv. 14.
[4] 2 Chron. xiv. 9—13.

not repeated in the Books of Chronicles, others are there described which are not noticed in the Kings. Thus the character for impartiality, as well as for charity, of both historians is established against the objections of those who have ventured to ascribe to the writer of the Chronicles an undue partiality for the house of David. The author of the Books of Kings is generally supposed to have been the prophet Jeremiah, and the last chapter of the Kings coincides with the last chapter of his prophecies. The authorship of the Books of Chronicles is ascribed to Ezra, the priest and scribe of the Mosaic Law, who came to Jerusalem after the return of the Jews from the Babylonish captivity, when the Temple had been rebuilt, and the thoughts of the faithful of Israel were concentrated on its sacred services; and the purpose of the inspired writer was to encourage that worship which had again become the centre of national faith and hope. This accounts for the fuller record of the Temple and its services in the Books of Chronicles; but the writer says nothing about the Palace of Solomon, mentioned in the Books of Kings, but which had, at the time he was writing, fallen into ruins never to be rebuilt. The visible glories of the Monarchy of Israel were to be exchanged for something far more glorious, because spiritual and eternal, the Monarchy of CHRIST; and the Temple itself had absorbed the splendours of the palace, and was itself the presence-chamber of GOD, and in the fulness of time would be visited by GOD manifest in the flesh. In the time of the writer of the Books of Kings, on the other hand, the Temple lay in ruins, and the Passover and other Feasts could no longer be duly celebrated, and hence their occurrences and the events connected with them in the

history of the kings of Judah are passed over without special mention.

The reigns of Nadab, Baasha, Elah, Zimri, and Omri,[1] kings of Israel, call for no special remarks here, except we may notice that the sins of the latter monarch, who "did worse than all that were before him," caused the "Statutes of Omri" to become a by-word for wickedness.[2] Holy Scripture does not record what was the particular aggravation of the sin of Omri, but the worship of Baal the Phœnician idol was introduced into Israel by his son Ahab,[3] and probably the son developed the sins of the father, for heresiarchs have a deeper guilt than their followers, although the heresy itself is commonly developed later. The building of Jericho[4] in Ahab's days is mentioned also as further evidence of the prevalent forgetfulness and contempt of GOD's Word at that time.

The Prophet Elijah now comes upon the sacred scene; and the mysterious suddenness of his appearance, his unexpected manifestations, and the uncertainty which prevailed in Israel as to his parentage, (some saying that he was Phinehas, the son of Eleazar,) all combine to make him a signal type of CHRIST, of Whom it is said, "Who shall declare His generation?" and Whose Gospel is the clearest revelation of the truth contained in the name of Elijah, 'The LORD He is GOD.'

Elijah is sent by GOD to bring Israel back to the true knowledge and worship of JEHOVAH, from which they had fallen to the service of Baal. His mission to the ten tribes of Israel was a consequence of their apostasy; for prophecy was GOD's protest against man's sin; and the

[1] 1 Kings xv. 25—xvi. 28. [2] Micah vi. 16.
[3] *1 Kings* xvi. 32. [4] 1 Kings xvi. 34, cf. Josh. vi. 26.

prophetic acts of Samuel, Elijah, and Elisha, were preparatory to and typical of that great work which in the fulness of time would be accomplished by CHRIST Himself, the Great Prophet that should come into the world. Thus Elijah is described by Malachi as coming to "turn the heart of the fathers to the children, and the heart of the children to their fathers,"[1] and in this respect he was the John Baptist of the old dispensation.[2] The GOD of Israel had been supplanted by the idols of Phœnicia; the curse of Joshua on the builders of Jericho was defied; a Jezebel, the daughter of Ethbaal, the priest of Baal, shared the throne which had been occupied by David; and the abominations of Tyre and Sidon domineered in the capital of Israel. But GOD overruled evil for good; the manifestation of prophecy was no longer a wandering voice, but a living Word, the forerunner of the Incarnation itself of the Everlasting Word of GOD, Who is not only a Prophet and the LORD of Prophets, but may be said to be the Word of Prophecy itself.

Elijah's first miracle is a type to us of the life which, as S. Paul says, we now live by the faith of the SON of GOD, and that from its beginning to its end. The land of Israel, which had forsaken GOD, was now in the midst of the punishment foretold by Elijah and in answer to his prayer:[3] "There shall not be dew nor rain these years but according to my word." And so is this world, as David says, "a barren and dry land where no water is."[4] Elijah, despised and persecuted by Israel, hides himself by the brook Cherith at GOD'S command, and here the ravens feed him, and afterwards he is nourished by a

[1] Mal. iv. 6.
[2] S. Matth. xi. 14.
[3] 1 Kings xvii. 1; S. James v. 17.
[4] Ps. lxiii. 2.

widow of Zarephath, which belonged to Zidon, the royal city of Ethbaal; for thus, says Theodoret, GOD reproved the disobedience of Ahab and Israel by the obedience of the fowls of the air, and their faithlessness by the faith of the widow of Sarepta.[1] The woman gave refreshment to the prophet, says S. Augustine, and she received a blessing in return. Her cruse became a fountain of oil; her handful of meal surpassed the richest harvests. Blessed are they who, like Mary and Martha, are permitted to entertain their LORD, the Divine Giver of sustenance to body and soul! The Meal reminds us of the true and living Bread; the Oil, of the grace of the HOLY SPIRIT; and in the employment of the woman, "gathering two sticks," holy men have always seen a type of our taking up the Cross as our LORD has commanded us. Moreover, in that barrel and that cruse there never were at any given time, during the three years and a half that the drought and famine lasted, more meal or more oil than there were the first day; and so now GOD gives us grace as we want it and as much as we want, but only from day to day, for the promise is, "As thy days, so shall thy strength be;"[2] "until the day that the LORD sendeth rain upon the earth," when, instead of believing, we shall see, instead of hoping we shall have, for until then "the barrel of meal shall not waste, neither shall the cruse of oil fail."

But in this history we have not only a promise of the life which now is, but also of that which is to come; for here we have the first example in Holy Scripture of a raising from the dead;[3] the first time that a pledge and

[1] S. Luke iv. 26. [2] Deut. xxxiii. 25.

[3] *1 Kings* xvii. 17—24.

an earnest was given that there was One Who was mightier than the tomb, One Who was to be the Death of death. This greatest of all miracles is mentioned eight times in the Bible; and we may learn from the three raised by Elijah and Elisha, and the three by our Blessed LORD, that there is no stage or degree of sin from which JESUS is not able to raise us up; while in the stretching of the prophet's own limbs on the limbs of the dead child we see a foreshadowing of the far greater work which in the fulness of time was to be performed by CHRIST, the LORD JEHOVAH, condescending to take our nature, and to be born in the weakness of infancy for us, and to stretch Himself on the cold dead limbs of our humanity by His Incarnation, in order that we may have eternal life, both of body and soul, and be transfigured to His likeness.

Elijah's sacrifice on Mount Carmel, and his prayer for rain, are typical of CHRIST offering Himself as a sacrifice, and then ascending from Mount Olivet to Heaven, where He is ever praying for us, and sending the gracious rain of the HOLY SPIRIT on His inheritance: and as Elijah's sacrifice was followed by the destruction of Baal's prophets, so CHRIST's sacrifice was offered in order that men might forsake their idols, and worship the one GOD in spirit and in truth. The hour when Elijah's sacrifice was accepted by fire from Heaven was about the same as that of David's sacrifice on Mount Moriah, and thus GOD showed His special regard to the appointed ministries of the Temple, by adjusting His gracious manifestations to the hours of the Temple services; his "repairing the altar of the LORD" was an emblem of his mission to restore what was broken down; and he prepares the way for Him Who makes all things new, by

building up an altar of twelve stones, typifying the foundation of Apostles and Prophets on which all true Israelites are built; while the trench or furrow round the altar, of such a circumference that two measures of seed might be sown in it, and filled with water that was to be licked up by the fire from heaven and thus accepted of GOD, typified that all Israel was designed to be a seed of GOD in CHRIST, the Seed of the woman, in Whom all families of the earth are accepted and blessed.

The Almighty had commanded in the Law of Moses that false prophets should be put to death, and the act of Elijah at the brook Kishon, called now 'the torrent of slaughter,' was approved by GOD Himself, for "the hand of the LORD was on Elijah." Then the prophet "ran before Ahab to the entrance of Jezreel," being divinely directed and strengthened to give this testimony of respect to the powers that were ordained of GOD; but he entered not the city, for like our Blessed LORD Elijah shunned the worldly fame and glory that would be produced by his mighty acts.[1] His sojourn of forty days in the wilderness, till he comes unto Horeb, the mount of GOD, and hears the message of love in the still small voice, after the terrors of the wind, the earthquake, and the fire, had not only a retrospective relation to the stay of Moses in the mount, but also a prospective reference to CHRIST. Elijah stands as it were at a middle point, says Dr. Wordsworth, between Moses and CHRIST. He looks back to the Law, and forward to the Gospel. He restores the one, and prepares the way for the other. He hears an echo of the terrors of the Law in the wind, the earthquake, and the fire; he hears the far-off whispers of love in the

[1] 1 Kings xviii.

Gospel in the still small voice. He represented Moses, and he prefigured CHRIST. CHRIST also was led up into the wilderness, and was there forty days and forty nights, and after those days overcame the tempter, as Elijah the temptation to resign and abdicate his office, and angels came and ministered unto Him. Elijah's journey foreshadowed also those other great forty days of CHRIST, during which He was content to sojourn in the wilderness of this world before His glorious Ascension to the heavenly Horeb, the Mount of GOD.[1]

But we may also look upon this part of the history of Elijah in another light. Jezebel is here a type of the devil, and Elijah is a type of the Christian: and as Jezebel threatened to take away Elijah's life, so Satan threatens to destroy our souls. The juniper tree under which Elijah sat down represents the Cross to which we must flee for refuge. Like the bitter juniper, growing in barren and thirsty lands, it has no outward beauty, and was indeed bitter to Him Who hung thereon; and it is set up for us in this world which David calls a barren and dry land where no water is. And what does the food which the angel gave to Elijah signify? Surely, the Body and Blood of the LORD, in the strength of which alone we can hope to pass through our pilgrimage here, even as Elijah went in the strength of that meat, till he came to the Mount of GOD.

The anointing of Hazael and Jehu[2] according to GOD's command to Elijah, was not performed by Elijah himself personally; and this fact points to the continuation of Elijah's work in Elisha, and in those who were sent by him. He worked by them, and in them, as Theodoret

[1] 1 Kings xix. [2] 1 Kings xix. 15, 16.

says; and here we have a shadow of the working of CHRIST in His Apostles and their successors to the end of the world. Nor does it appear whether Elisha was literally anointed with oil by Elijah; the term 'anoint' may have been already acquiring a spiritual sense; but the spirit of Elijah afterwards rested on Elisha, as the Spirit of CHRIST rested on His Apostles and ever rests on His Church; and the very name Elisha, meaning 'GOD is salvation,' foreshadowed the work begun by CHRIST from eternity and continued in His Church.

Elisha was "ploughing with twelve yoke of oxen before him" when Elijah found him; the twelve yoke and twelve ploughs following one another, representing that Elisha was henceforth to put his hand to the plough in spiritual husbandry, and to be the prophet of the twelve tribes of Israel. He showed that he was ready to sacrifice his substance and leave his occupation at the call of Elijah,[1] and thus gives us an example that when we are called by GOD we should immediately leave all, and cheerfully obey the call; for if any man will come after Me, saith CHRIST, and hate not his father and mother (in comparison to the love he bears Me) he cannot be My disciple.[2]

The history of Naboth[3] furnishes us with another type of CHRIST. His name, signifying 'fruit,' and derived from a Hebrew word meaning 'to sprout as a branch,' points to Him Who is called the Branch, and Who was brought up at Nazareth, the Branch-town, near Jezreel. Ahab and Jezebel desiring to deprive Naboth of his vineyard, represent the Jews who said of CHRIST, Let us cast Him out of the vineyard, and the inheritance shall be

[1] 1 Kings xix. 20, 21.
[2] S. Luke xiv. 26.
[3] *1 Kings* xxi.

ours.[1] But Naboth was willing to die rather than give up the inheritance of his fathers; and CHRIST did indeed shed His own Blood for His Vineyard the Church. Both were accused before two false witnesses; both were arraigned before the elders of the city; both were charged with blasphemy against GOD and the king; and as death and destruction came upon Ahab and Jezebel, the type of false teachers,[2] and upon their house, for the destruction of Naboth, so the persecutors and murderers of CHRIST were condemned to extermination for killing Him, and His Blood is still required of them. Ahab's repentance was only superficial and temporary;[3] he repented of his repentance and perished, as S. Ambrose says. Yet GOD would still have saved Ahab, if he would be saved, by revealing to him through the faithful and courageous prophet Micaiah the devices of the evil one and of his own prophets against him. But he hearkened not to the voice of the LORD, and though disguised he cannot hide himself from GOD, but falls by the arrow aimed at a venture, for it was from the hand of Him Who hath bent His bow and ordained His arrows against the persecutors.

Jehoshaphat, King of Judah, whose name signifies 'Judgment of JEHOVAH,' appears, says Dr. Wordsworth, to be a signal type of JESUS CHRIST, Whom he foreshadowed in faith and obedience, in the abolition of false worship and the restoration of the true, in the efficacy of his prayers and intercessions, and in the miraculous victory achieved over his enemies and the enemies of GOD's people, by means of the spiritual weapons of prayer and praise which are wielded by the Church of GOD.[4] The

[1] S. Matth. xxi. 39.
[2] Rev. ii. 20.
[3] 1 Kings xxi. 27.
[4] 2 Chron. xx.

valley of Jehoshaphat, supposed by some to be the valley of Berachah, where the Moabites and Ammonites were vanquished, is mentioned by the prophet Joel as the scene of the Last Judgment and the final victory of CHRIST over all His enemies.[1]

It may be concluded from the name given by Ahab to his son Ahaziah, 'held by JEHOVAH,' that though Ahab worshipped Baal he had not altogether cast off his belief in GOD. But his son in his sickness prefers the advice of Baalzebub, the God of Ekron,[2] and Elijah meets the king's messengers on their way, and declares GOD's sentence upon him, and afterwards executes the judgment of GOD upon the two companies of fifty men that were sent to arrest the prophet. The fire of GOD came down from heaven and consumed them;[3] and the third captain of fifty humbles himself before GOD's prophet; and Elijah, by acceding to his petition, and also by going down with him at the bidding of the angel of the LORD, shows what would have been his treatment of the two former captains if their language and demeanour had been such as were due to a prophet of GOD. And notice here Elijah's faith and courage. He knew that the same GOD Who had fought for him on the hill, would protect him in the plain; and he goes boldly to the court of Ahaziah, and fearlessly denounces GOD's judgments against him, and departs unharmed, for GOD was with him.[4]

From an examination into the chronology of the next succeeding kings of Judah and Israel, both of whom were named Jehoram, and alike in name as in wickedness, it appears that Jehoshaphat made two cessions of sovereignty

[1] Joel iii. 2.
[2] 2 Kings i. 2.
[3] 2 Kings i. 12.
[4] 2 Kings i. 15—17.

to his son Jehoram; first, in the seventeenth year of his reign, when he quitted Jerusalem in order to join Ahab in his campaign against the Syrians; and secondly, in the twenty-third year of his reign, when he associated his son with himself in the government; and in this way the statements in 2 Kings i. 17; iii. 1; viii. 16; and 1 Kings xxii. 42, can all be reconciled with each other.

In Elijah's last miracle[1] we may see a type of our Blessed LORD in His Passion. He too had a Jordan to cross, the river of death; and He took the mantle of our flesh which He wore, and therewith as it were smote the waters, for by death He conquered death, and by His Passion opened to us a passage into that country where there is no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. Elisha had been keeping close to his master before Elijah took him over Jordan, and so it must be with us; if we desire not to be separated from the LORD JESUS in the hour of our death, we must cleave fast to Him now. "And Elisha said, I pray thee, let a double portion of thy spirit be upon me,"[2] or, as the ancient versions agree in rendering it, 'Let thy spirit be doubled in me.' And is not our Elijah ever saying to us, "Ask what I shall do for thee?" Nothing too great for us to ask; nothing too great for Him to grant. He went up, not indeed by a whirlwind, but in a calm glory to heaven, and for this very purpose that He might plead for us; and His parting promise to His disciples was, "Greater works than these shall ye do;"[3] fulfilled in S. Paul, when from his body handkerchiefs and aprons were taken to the sick, and

[1] 2 Kings ii. 1—11.
[2] 2 Kings ii. 9.
[3] S. John xiv. 12.

they recovered;[1] fulfilled in S. Peter, when the shadow of Peter passing by cured those on whom it fell.[2] But it is still, "If thou seest Me when I am taken from thee,"[3] for it was by following CHRIST with the eye of faith, as He went into heaven, and by having the eye of faith fixed on Him reigning in heaven, as S. Augustine says, that the Apostles received the HOLY GHOST and were enabled to evangelize the world; and we also must ever thus behold our ascended LORD with the eye of faith, in heart and mind thither ascend, and with Him continually dwell, if we would have His Spirit rest upon us. A hard thing indeed it was for Elisha to see all that glory, to hear the storm and the whirlwind, and not to turn away his head: and a hard thing it is for us to look up steadfastly into heaven, when there is so much in this world to take off our hearts from looking; but if we really ask it, no matter how hard; if we remembered the promise, Ask, and it shall be given to you, what might we not pray for, and what might we not receive? "The chariots and horses of Israel," the power and love of GOD, may be ours; Thou, O GOD, didst ride upon Thine horses and Thy chariots of salvation;[4] but "Elijah went up by a whirlwind into heaven," and in one sense no man ever did otherwise; for it has been by a whirlwind of fear and doubt and distress that every Saint of GOD who has ever entered into the kingdom of heaven has passed that boundary which separates this world from the next.

Elijah's work is continued in Elisha. He also smote the waters, with the mantle of Elijah, and they parted hither and thither:[5] and this again was figurative of the

[1] Acts xix. 12. [2] Acts v. 15. [3] 2 Kings ii. 10.
[4] Hab. iii. 8. [5] 2 Kings ii. 14.

continuity of CHRIST's work in His Apostles and their successors after His Ascension; while the wider range of Elisha's miracles, extending beyond Israel to Moab, Edom, and Syria, was prophetic of the spread of the Gospel into heathen lands. Thus Elisha, far greater in his miracles than Elijah, seems to represent to us what our LORD would be to those who live in the power of faith after His Ascension. The Apostles went forth and preached everywhere, the LORD working with them, and confirming the word with signs following.[1] And yet it may not be without a spiritual meaning that while Elijah worked miracles for the most part without means, Elisha did so with means; for the spiritual and miraculous working of CHRIST in His Church is by the means of grace which He Himself has put into her hands.

In Elisha's healing of the waters of Jericho[2] we may see a type of the Church of GOD casting the salt of Christian doctrine from the new cruse of the Gospel into the unhealthy waters of the Jericho of this world and healing them; the insults that he received from the children at Bethel[3] prefigured the insults offered to CHRIST and His ministers by such as S. Peter calls "cursed children"[4] who have forsaken the right way; and Elisha's denouncement of GOD's judgment upon them reminds us of the awful deaths which history records of those who in the earlier days of Christianity blasphemed the Gospel of CHRIST.

The next miracle recorded of Elisha, the miraculous outpouring of water to supply the armies of Judah and Israel when perishing in the wilderness of Edom in their

[1] S. Mark xvi. 20.
[2] 2 Kings ii. 21.
[3] 2 Kings ii. 23.
[4] 2 S. Pet. ii. 14.

expedition against the Moabites,[1] typified the effusion of the Spirit of which GOD speaks by Isaiah, "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water."[2] But the valley must first be made "full of ditches," that is, our hearts must be prepared to receive GOD's grace; and then, "when the meat offering was offered," the morning sacrifice at the hour when the Crucifixion began, "there came water,"[3] as if to teach us that the gifts and graces of the HOLY GHOST are associated with the reverent use of the regular ministrations of religion in the Church of GOD; that grace of which we have so marvellous a type in the multiplying of the widow's oil, never failing, never diminishing, as long as there are vessels to receive it.[4]

In the failure of Gehazi to raise the Shunammite's son to life by means of Elisha's staff,[5] we have a picture of the Levitical law, sent by CHRIST in the hand of Moses His servant, and applied to the face of the world lying dead in trespasses and sins, but which it could not raise to life. The faithful Shunammite looked not to Gehazi and the staff, but had faith in Elisha who sent them, and she clave to him; and so the faithful Israelite looked not for life to Moses and the Law, but to CHRIST Who, as S. Irenæus says, Himself passed through every age, infancy, childhood, manhood, that He might sanctify every age, not only as a Sacrifice for sin and as the Giver of Life, but also as our Perfect Example to which we must be conformed. The sin of Gehazi caused the faith of Elisha t

[1] 2 Kings iii. 16, 17.
[2] Isa. xli. 18.
[3] 2 Kings iii. 20.
[4] 2 Kings iv. 1—6.
[5] 2 Kings iv. 29—31.

fail, says Dr. Neale, just as the sin of Achan put Joshua and all the host of Israel to flight. This child, he adds, was a type of the whole human race, being dead in its trespasses and sins, and waiting for the Prophet that was to come into the world; that Prophet Who is the Resurrection and the Life; that Prophet, in Whom whosoever believeth shall never die. But our LORD did not Himself, first of all, come into the world to work out the salvation of man. He sent not the Gospel first, but the Law. Just as Gehazi was first sent forward with the staff, so Moses was sent with the rod of GOD in his hand. And just as Gehazi's staff had no power to restore the child to life, so neither had the Law. It showed man his sin, but it did not raise him, and it might well have been said, "the child is not awaked." Our LORD therefore came Himself; came to the place where the corpse thus was, into the world that was a world of sin and death. There He made Himself like us; took upon Himself our form; just as Elisha, in so far as in him lay, took upon him the form of the dead child. And what was the consequence? The child sneezed seven times, prophetic of the gifts of the sevenfold Spirit of grace, and its flesh waxed warm, and it opened its eyes; the cold dead feelings were warmed into love; it was that love of CHRIST which passeth all understanding that performed the miracle, that destroyed the death of sin, and raised us to the life of righteousness, and by the sevenfold gifts of His Spirit opens our eyes to see the wondrous things of His Law.

On the healing of the deadly pottage[1] it has been observed that the meal, which represented the pure grain of GOD's holy Word, ground and sifted by the human labour

[1] 2 Kings iv. 38—41.

of learning, being cast into the pot by Elisha, represented the work of CHRIST healing the poison of heresy by the Councils of the Church; while the next miracle of Elisha[1] presents a glimpse of the mighty working of CHRIST in feeding the multitudes, and His Church receiving the alms of the faithful and bestowing them blessed by GOD with increase to the benefit of His people.

The story of Naaman,[2] the heathen stranger, is a picture of the Gentile world in its power and prosperity, polluted with the foul taint of sin. Naaman at first despised Jordan, as the Cross of CHRIST was foolishness to the learned heathen; and they, like he, were often brought by feeble instruments to the knowledge of the truth. Thus carnal minds despise the simplicity of the Holy Sacraments. They look on the Christian Jordan with Syrian eyes; but the faithful know that one drop of water, set apart by the Divine ordinance of GOD, has more virtue than all the Abanas and Pharpars of the world. Naaman's subsequent obedience and cure, when his flesh came again like unto the flesh of a little child, represents the Gentile world coming to the Israel of GOD for Christian Baptism; while the punishment of Gehazi, who fell by the same sin as Judas Iscariot, typifies the Jewish nation to whom the leprosy of unbelief still clings, till it too shall be one day washed in the true Jordan, as Gehazi appears to have been afterwards brought to repentance and restored.[3]

And now, lest it should be imagined that the work of cleansing from sin is due to man's merits, and not to the free grace of GOD, we have in the next miracle a representation of man's lost state by nature, and of his re-

[1] 2 Kings iv. 42—44. [2] 2 Kings v.

[3] Rom. xi. 26; 2 Kings viii. 4.

covery from the effects of the fall by GOD's love in CHRIST.[1] The axe-head falling into the water is a type of the fall of man. The iron was not bought but given, as our nature is a free gift from GOD. The iron fell into the stream when the people were building a place for themselves, and so Adam fell when he was planning an abode for himself, and we in him, and could not raise ourselves. Elisha cut down living wood, and cast it into the Jordan, and caused the iron to float upon the surface of the water, and a man put out his hand and recovered it; and so the Wood of the Cross which is the Tree of Life is cast into the waters of Christian Baptism, and man's nature, which was drowned like the old world before the Creation, is raised up from the depths of sin and restored to the service of GOD by Him Who is both GOD and Man.

The sacred historian next passes from the description of Elisha's acts upon private individuals to an account of his working upon kings and nations; and such also is the progress of the history of CHRIST's operations in His Church. GOD enabled Elisha to reveal the king of Syria's counsels,[2] and so CHRIST'S Spirit in the Church reveals the secret acts of the enemy of souls, and enables Christian ministers as spiritual watchmen to foresee spiritual danger and forewarn others against it. The Prophet in distress at Dothan,[3] where Joseph was sold by his brethren, is a figure of all GOD'S servants while they are in this world, in the way of tribulation; and Elisha's answer to his servant is the same as CHRIST'S ever was and is to the timid ones of His flock, "Fear not;" while

[1] 2 Kings vi. 4—7. [2] 2 Kings vi. 12.
[3] 2 Kings vi. 13—23.

He reveals to the eye of faith the multitude of the heavenly host, the mountain full of chariots and horses of fire, ready to succour and defend His faithful ones, and the Syrians are smitten with blindness, as the enemies of CHRIST and His Church will ever be. Three times in Holy Scripture was this punishment inflicted, and every time for the same sin, the attempt to hurt the servants of GOD. The men of Sodom were surrounding the house of Lot that they might injure the Angels ;[1] Elymas was contradicting and blaspheming the words of S. Paul ;[2] and the Syrians were arrayed against the prophet of the LORD ;[3] and darkness fell upon them all. Then the Syrians follow the prophet to Samaria, as we when affliction comes upon us are often ready enough to hear and to obey, and as it was with the Jews of old, "When He slew them, they sought Him, and turned them early, and enquired after GOD ;"[4] and Elisha's counsel to the king of Israel to spare them foreshadowed S. Paul's words to the Church, "If thine enemy hunger, feed him ; if he thirst, give him drink."[5] And what a lively teaching of CHRIST is there in all this history ! of Him Who hath come that they which see not might see, and that they which see might be made blind ; Who hath received us Gentiles, walking by faith and not by sight ; Who when we were enemies by wicked works hath not punished but laden us with the abundance of His house, and received us as guests at His table !

Benhadad however soon forgot the good deed thus exercised to his soldiers, as we also are too apt to do ;

[1] Gen. xix. 11.
[2] Acts xiii. 11.
[3] 2 Kings vi. 18.
[4] Ps. lxxviii. 34.
[5] Rom. xii. 20.

he gathered all his host, and went up and besieged Samaria;[1] and the terrible details of the famine that ensued prove the truth of GOD'S warnings in the Law of Moses.[2] Jehoram mourned for the famine, but not for his own sins which were the cause of it; he charges on Elisha the afflictions with which his kingdom was visited, as the heathen charged the Christians in the first ages of the Church; but the king's act of repentance, feeble as it was, is not without its reward from GOD, and the prophet announces the withdrawal of GOD'S judgment and a change from dearth to plenty; a faint type of that eternal feast of Heaven, of which the most bitter of all things for us would be to hear, "Behold, thou shalt see it with thine eyes, but shalt not eat thereof."[3]

Jehoram, king of Judah, who had no bowels of compassion for his own kindred,[4] was smitten with an incurable disease, as Elijah had foretold, either by sending a writing to him from Paradise, as some have thought,[5] or, more probably perhaps, leaving the prophecy in the custody of Elisha to be delivered to the king at the appointed time; as CHRIST left many prophecies with His disciples which were to be delivered by them to the world after His departure.[6] Elisha also foretold the death of Benhadad, king of Syria, and the wicked ambition of Hazael, who took occasion from the prophecy to put an end to the king's life and take possession of the throne.[7] And here is a remarkable incident in the life of Elisha, reminding us of our Blessed LORD weeping over Jeru-

[1] 2 Kings vi. 24.
[2] Lev. xxvi. 29; Deut. xxviii. 53—57.
[3] 2 Kings vii. 2.
[4] 2 Chron. xxi. 4, 18.
[5] 2 Chron. xxi. 12.
[6] S. John xvi. 4.
[7] 2 Kings viii. 7—15.

salem at the thought of the time when her enemies should cast a trench about her and lay her even with the ground; for we read, "the man of GOD wept; and Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel."[1]

And now Elisha was "fallen sick of his sickness whereof he died,"[2] and Joash, king of Israel, came to seek his aid against the Syrians. It is the same old story; war between Syria and Israel: and so with ourselves; we have the same enemies to fight against as long as we are in the body, however many may be the days of the years of our pilgrimage. King Joash had not lost all faith in the chariots and horses of GOD's protection; he obeys the dying prophet, and takes the bow and arrows, and shoots "the arrow of the LORD's deliverance, and the arrow of deliverance from Syria."[3] Elisha put his hands upon the king's hands to signify that if Joash had faith, the LORD, Whose minister Elisha was, would strengthen and direct the king's hands, and he would be able to say with the royal Psalmist, "Blessed be the LORD my strength, Who teacheth my hands to war, and my fingers to fight;"[4] but man's want of faith or negligence often ruins that which GOD had worked for good. The smiting with the arrows on the ground seemed to Joash a useless proceeding; he smote thrice, and stayed: and immediately he heard his sentence, "Thou shouldest have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria but thrice." We may learn from this history a lesson to obey

[1] 2 Kings viii. 11, 12.
[2] 2 Kings xiii. 14.
[3] 2 Kings xiii. 17.
[4] Ps. cxliv. 1.

GOD, and those who speak in GOD's name, whether we see the use of what they tell us or not: we may learn too not to be weary in well doing, for our warfare with Satan will never cease till our last hour, and whatever help GOD gives us is given on condition that we help ourselves, and in proportion as we help ourselves. As the king of Israel was commanded by Elisha to smite on the earth, so the Christian must aim his shaft against earthly and carnal things.

"After the death of Elisha," says the Son of Sirach, "his body prophesied; he did wonders in his life, and at his death were his works marvellous."[1] For GOD raised a dead man to life by the bones of the prophet; and thus showed that though the people of Israel were now nationally dead like this man, yet if they had faith in Him He would revive them, and they would stand again on their feet. But Elisha prophesied after his death in another sense. It was when Israel was discomfited by Moab that GOD, by means of the death and burial of Elisha, raised the dead Israelite to life; and when all mankind was "in fear of bondage" from its spiritual Moabites, sin, Satan, and death, CHRIST by means of death destroyed him that had the power of death; and by the death and burial of JESUS, Who is the Resurrection and the Life, the grave has become to all true Israelites the gate to a blessed immortality. The Death and Passion of our Blessed LORD is the cure of our death, as well of the body as of the soul. The grave in the garden of Joseph of Arimathea has turned death into life; and it is only by that Death that we can meet our own; only by virtue of that Grave that we can lie down with

[1] Ecclus. xlviii. 13, 14.

hope in ours. And lastly, of each one of us it will as surely some day be said, as it was of that man whose resurrection is here related, "he revived and stood upon his feet."

Jehu, king of Israel, was raised up by the ministry of Elisha[1] to execute GOD'S judgments on the wicked rulers of His people, Jehoram and Ahaziah, who had formed an idolatrous union against Hazael king of Syria. The long interval of time that elapsed between the commission given by GOD to Elijah at Horeb,[2] and the execution of it by one of the sons of the prophets sent by Elisha,[3] was mercifully ordained by GOD as a sign of His own long-suffering, and as affording time for repentance to the house of Ahab, if it would repent. Joram and Ahaziah are by a remarkable dispensation of GOD brought face to face with Jehu, and after the encounter at the vineyard of Naboth, according to the word of the LORD, Joram, Ahaziah, and Jezebel, and the seventy sons of Ahab, and all that remained of his house, and all the worshippers of Baal, are destroyed.[4]

But although Jehu was thus employed by the Almighty as His instrument, and received the wages of his work in the continuance of the kingdom in his family to the fourth generation,[5] there is nothing in Holy Scripture to indicate GOD'S approval of his acts; on the contrary, the very mode in which he executed this commission was offensive to Almighty GOD, and was afterwards made the subject of Divine vengeance.[6] Thus we are taught that GOD'S adoption of men as His instruments is very distinct from,

[1] 2 Kings ix. 2, 3.
[2] 1 Kings xix. 16.
[3] 2 Kings ix. 6.
[4] 2 Kings ix. x.
[5] 2 Kings xv. 11, 12.
[6] Hosea i. 4.

and in no way necessarily implies, His approval of them. He uses often one bad man or nation for the scourge and punishment of another; and when they have executed His purpose, and this in most cases without any reference to His Will, or even the knowledge of what they are doing, they are in their turn thrown aside and destroyed. "Jehu took no heed to walk in the law of the LORD GOD of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin,"[1] and "in those days the LORD began to cut Israel short," and Hazael is raised up to execute His judgments upon His rebellious people. Evidence of this is supplied by an obelisk set up by Shalmaneser to commemorate his victories, whereon among the tributaries of Assyria is mentioned 'Jehu, the son of Omri,' Omri being regarded as the head of the dynasty of Ahab's house, and founder of the kingdom of Samaria.

This portion of the history applies to all reformations effected by human instruments, especially where men take credit to themselves for the beneficial results of evil deeds prompted by evil motives, but which the Providence of GOD has overruled for good. Thus the Reformation of religion in this country in the sixteenth century, though unquestionably in itself a blessing, was in its immediate cause closely connected with a king of whom it may be said that 'he did evil in the sight of the LORD above all that were before him.' But the fierceness of man is made to turn to GOD's praise.

After the death of her son Ahaziah, Athaliah, the Queen-mother, whose name signifies 'JEHOVAH afflicts,' usurped the government of Judah,[2] and resolved to main-

[1] 2 Kings x. 31, 32. [2] 2 Kings xi. 1, 2.

tain the worship of Baal at Jerusalem by destroying the seed royal, that is, all the members of the royal family who had escaped the sword of Jehu. But GOD had promised to David that his throne should be established for ever; and by a marvellous intervention of His Providence He saved a child of that house, an infant of a year old, from the sword of Athaliah, and nourished him in the Temple, and brought him forth when seven years old to be king in Jerusalem, "as a branch from the root of Jesse, out of a dry ground." And here we may recognise a Divine foreshadowing of the miraculous rescue and preservation of the Divine Child of the house of David, to be raised by GOD to the throne of the world.[1] The preservation of Joash[2] is effected by Jehosheba, the wife of Jehoiada the priest, whose name signifies 'the oath of the LORD;' and it is worthy of notice that three holy women, Elisheba, Jehosheba, and Elizabeth, were all of them instruments in GOD's hands for realising in their lives the meaning of their names, and for fulfilling the oath which GOD sware to their fathers, Abraham, Isaac, and Jacob, and their seed for ever: Elisheba, the wife of Aaron, by giving birth to Eleazar and Ithamar, the heads of the Levitical priesthood, and types of CHRIST as a Priest; Jehosheba, by rescuing Joash, the only survivor of the seed of David the ancestor of CHRIST; Elizabeth, the wife of Zacharias, by giving birth to John the Baptist, the promised forerunner of CHRIST, to the significance of whose name Zacharias refers in his divinely inspired song of praise, where he speaks of the promise made to David, and the oath which GOD sware to Abraham. The

[1] *S. Matth.* ii. 13. [2] 2 Kings xi. 2; 2 Chron. xxii. 11.

writer of the Books of Chronicles shows more in detail how the Priests and Levites were chosen by GOD to effect the deliverance of Judah from Athaliah and the worship of Baal.

Of Joash, King of Judah, we read that "he did that which was right in the sight of the LORD all his days wherein Jehoiada the priest instructed him;"[1] but his subsequent defection is related in the Books of Chronicles,[2] and to this his unhappy end is to be ascribed; for he bribed Hazael, the King of Syria, with the hallowed things of the LORD, and thus all his good work in repairing the Temple, about which he had been so zealous, was marred by his sin. He remembered not the kindness which Jehoiada had done to him, but caused Zechariah his son to be stoned to death in the court of the house of the LORD. It is generally supposed that Jehoiada was called also Barachias, that is, 'Blessed of JEHOVAH,' and that our LORD alludes to this event when He speaks of "the blood of all the prophets which was shed from the foundation of the world, from the blood of Abel to the blood of Zacharias whom they slew between the Temple and the Altar,"[3] adopting the dying words of Zechariah, "The LORD look upon it and require it,"[4] and adding that they should not henceforth see Him, that is, should not really behold Him as He is, their Prophet, Priest, and King, till they welcomed Him with the cry, "Blessed is He that cometh in the Name of the LORD."

In Amaziah, the son of Joash, we have an example of repentance, faith, and obedience; and his noble sacrifice of worldly considerations is related in the Book of Chro-

[1] 2 Kings xii. 2.
[2] 2 Chron. xxiv. 25.
[3] S. Luke xi. 51, cf. S. Matth. xxiii. 35.
[4] 2 Chron. xxiv. 22.

nicles as the effect of GOD's speaking to him by the mouth of a prophet. In his victory over Edom he "took Selah by war, and called the name of it Joktheel unto this day,"[1] that is, 'conquered by GOD,' not attributing the conquest to his own arms, but to GOD's aid: but after this victory he was elated by pride and lapsed into idolatry,[2] and GOD made his arrogant challenge of Israel to be the occasion of his chastisement,[3] and Bethshemesh, the house of the Sun, a city of refuge and a city of the priests, where GOD's mercy and power had been shown of old time,[4] became a scene of sorrow to Judah and the defeat there led to more misery at Jerusalem.[5] GOD withdrew from the king the love of his subjects because the king had withdrawn his own obedience from GOD, and "they made a conspiracy against him in Jerusalem; and he fled to Lachish; but they sent to Lachish after him, and slew him there."[6]

Under Jeroboam the Second, though a wicked prince, GOD gave Israel deliverance and enlargement, in order to encourage them by this merciful dealing with them, and to show how gracious He would be to them if they and their princes would return to Him.[7] But they despised this overture of Divine forbearance and love, and GOD gave them no further reprieve, but cast them off and removed them from their own land. During the reign of Uzziah or Azariah, King of Judah, no less than six kings sat in succession on the throne of Israel, viz. Jeroboam the Second, Zachariah, Shallum, Menahem, Pekahiah, and

[1] 2 Kings xiv. 7.
[2] 2 Kings xiv. 8, 10.
[3] 2 Chron. xxv. 14—24.
[4] 1 Sam. vi. 12.
[5] 2 Kings xiv. 13.
[6] 2 Chron. xxv. 27.
[7] 2 Kings xiv. 25—28.

Pekah, five of whom were dethroned and murdered; and with Zachariah indeed the kingdom properly ceased in Israel,[1] for his successors were thieves and robbers rather than kings. In the reign of Pekah's successor Hoshea, which means Saviour, Israel was carried into captivity, and thus was both lost and saved under leaders bearing the same name. Uzziah forfeited the dignity of the kingdom by invading that of the priesthood; like his father Amaziah, having begun well, "when he was strong his heart was lifted up to his destruction,"[2] and he was smitten with leprosy for his sin and was a leper till the day of his death.[3] The writings of the Prophets, Hosea, Joel, Amos, Jonah, and Isaiah in part, belong to this period of Jewish history; and it is noticeable that Isaiah's vision of the Ever-Blessed Trinity in the Temple at Jerusalem,[4] glorified by the ministrations of angels, coincided with the death of the king who intruded in the Temple into the sacred ministry of those whose office it was to bless in the Name of the Thrice Holy One.

In the reign of Jotham, King of Judah, Micah began to prophesy, mourning the captivity of the Ten Tribes which now drew near, and yet foreseeing through the dark cloud of suffering the coming of CHRIST; and Isaiah referring to the conquests of Tiglath-pileser, King of Assyria, during Pekah's reign[5] takes occasion thence to prophesy that in the very same region where GOD had visited Israel with judgment for their iniquities by the hand of their enemies, He would in His great mercy comfort them with grace in CHRIST, and the same region where their cap-

[1] Hos. i. 4. [2] 2 Chron. xxvi. 16, 18.
[3] 2 Kings xv. 5. [4] Isa. vi. 1—9.
[5] 2 Kings xv. 27—29; Isa. vii.

tivity had commenced should be the scene of the first preaching of the Gospel and proclamation of liberty to the world.[1]

Ahaz, the son of Jotham,[2] imitated the religion of Assyria, and combined the idolatry of Baal and of Molech with the worship of JEHOVAH, endeavouring to conciliate the favour of other deities while he still professed to worship the true GOD; and the invasion of Rezin and Pekah, though not successful, was a severe chastisement to the king and his people for their sins.

The reformation effected by Hezekiah is described more fully in the Book of Chronicles.[3] He invited the tribes of Israel to take part in the work of national repentance, especially by resorting to Jerusalem, the divinely appointed centre of unity, to celebrate the Passover, but they slighted the offer, and mocked his messengers, and after the rejection of this final offer of mercy they were cast off by GOD. "The King of Assyria took Samaria, and carried Israel away into Assyria,"[4] and peopled Samaria with his own heathen subjects, who introduced the worship of their own false gods, and to these five nations[5] our Blessed LORD appears to refer when He says to the Samaritan woman, the representative of the Samaritan nation, "Thou hast had five husbands,"[6] for Samaria thus became guilty of spiritual adultery according to the language of the Old Testament, and worshipped what she knew not. "Vain politicians," says Bishop Hall, "think to please GOD by patching up religions; but above all things GOD hates a mingled devotion." In our LORD'S

[1] Isa. ix. 1—8.
[2] 2 Kings xvi. 1—4.
[3] 2 Chron. xxix. 3—xxxi. 19.
[4] 2 Kings xvii. 6.
[5] 2 Kings xvii. 24.
[6] S. John iv. 18.

time the Samaritans had abandoned idolatry, having received many admixtures from Israel and Judah after the settling of the Assyrian colony and the reformation of mixed marriages at Jerusalem by Nehemiah,[1] and were expecting the Messiah, and gladly acknowledged JESUS as the CHRIST, the SAVIOUR of the world.[2]

Hezekiah, in the first month of his reign, commenced opening and repairing the house of GOD, and from thence he proceeded to the extirpation of idolatry throughout his kingdom; and all this so earnestly and sincerely that it is said of him, "in every work that he began in the service of the house of GOD, and in the law, and in the commandments, to seek his GOD, he did it with all his heart."[3] Thus becoming strong in the strength of the LORD, as his name implies, he prospered in all his ways, and cast off the yoke of the King of Assyria. But some years after, Israel being now carried away captive, and all the fenced cities of Judah being taken, Sennacherib came against Jerusalem, and Hezekiah purchased peace by a great ransom for which he spoiled the house of GOD and cut off the gold from the doors and pillars of the Temple. This hollow truce however, while it rendered apparent the weakness of King Hezekiah, did not succeed; for shortly afterwards Sennacherib made that great and memorable invasion to besiege Jerusalem.[4] And now, in contrast to the former human means which he had taken, Hezekiah had recourse to GOD. "Be not afraid," are his words, "for the King of Assyria, nor for all the multitude that is with him; for there be more with us than with him: with him is an arm of flesh; but with us is

[1] Nehemiah xiii. 3, 23—25.
[2] S. John iv. 42.
[3] 2 Chron. xxxi. 21.
[4] 2 Kings xviii.

the LORD our GOD to help us, and to fight our battles."[1] In an extant Assyrian record of the events of his reign Sennacherib thus speaks:

"Because Hezekiah, King of Judah, would not submit to my yoke, I came up against him, and by force of arms, and by the might of my power, I took forty-six of his strong fenced cities; and of the smaller towns which were scattered about, I took and plundered a countless number. And Hezekiah himself I shut up in Jerusalem, like a bird in a cage, building towers round the city to hem him in, and raising banks of earth against the gates, so as to prevent escape. Then upon Hezekiah there fell the fear of the power of my arms, and he sent out to me the chiefs, and the elders of Jerusalem, with thirty talents of gold, and eight hundred talents of silver, and divers treasures, a rich and immense booty. All these things were brought to me at Nineveh, the seat of my government, Hezekiah having sent them by way of tribute, and as a token of his submission to my power." This is a translation from the Assyrian monument in the British Museum, engraved soon after Sennacherib's sixteenth year, and making no mention of his subsequent discomfiture. But "Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven,"[2] and the result was that "the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they arose early in the morning, (that is, the king and the few who were left with him,) behold, they were all dead corpses."[3]

This remarkable deliverance, says Isaac Williams, is

[1] 2 Chron. xxxii. 7, 8.
[2] 2 Chron. xxxii. 20.
[3] 2 Kings xix. 35.

one of the most extraordinary events in the history of the world; and is related in three distinct places of Scripture, in the Kings, in the Chronicles, and in the prophet Isaiah; recorded for the example of all ages, when the need of assistance is great, and all human help fails. Such is ever the case with the human soul, besieged by the armies of darkness and warring with the principalities and powers in high places; when there is no salvation but that which is of GOD, and such deliverance brought about by faith and earnest prayer. "The zeal of the LORD of hosts shall do this,"[1] says the prophet Isaiah, using the same words as those by which he had described the salvation to be effected by the birth of the King "upon the throne of David," Whom he announced as none other than "the Mighty GOD, the Everlasting FATHER, the Prince of Peace;"[2] and thus teaching us to connect the deliverance of Jerusalem from Sennacherib with that Redemption which has been accomplished for all mankind by the Seed of the house of Judah on the throne of David, JESUS CHRIST. And in a similar tone the prophet Micah, who lived and prophesied under Hezekiah, after describing the national deliverances of the literal Israel, proceeds to foretell the deliverance to be wrought for the whole world by Him Who was to come forth from Bethlehem.[3] Psalm lxxvi. is entitled in the Septuagint version, "A song of thanksgiving for deliverance from the Assyrians," and may have been composed by Hezekiah on this occasion. For the Psalms, be it remembered, are called the Psalms of David, not because they were all composed by David, King of Israel, but because they speak to us as they

[1] 2 Kings xix. 31. [2] Isa. ix. 6.
[3] Micah v. 2—15.

have spoken to Christians in every age, of the true David, our LORD and SAVIOUR JESUS CHRIST, and this is the 'Key of David' which we must ever employ in using them.

From this time, when the King of Assyria had uttered those blasphemies against GOD which are recited in this part of the sacred history, not only did he himself feel GOD's wrath in his own army and person, but the strength and splendour of Nineveh began to decline and fade away. The next year after the death of Sennacherib the Medes revolted from Assyria, being emboldened by the loss which Sennacherib had sustained in his expedition into Judæa, and by the death of the king himself; and although for a time the power of Assyria made some efforts to recover its sway, especially under Esarhaddon, the conqueror of Babylon, yet eventually Babylon prevailed over Nineveh: and in about eighty-five years after the death of Sennacherib Nineveh was destroyed by the united forces of the Babylonians and Medes.

Another circumstance most memorable in the history of Hezekiah was the lengthening of his life, and the sign that was given him of the shadow of the sun going back in consequence of his prayer; when humanly speaking and without a miracle, according to the prophet Isaiah, he would have died. The resurrection, so to speak, of Hezekiah from death on the third day, says Dr. Wordsworth, seems to be a foreshadowing of another Resurrection, that of our Divine Hezekiah, in Whom the Strength of the LORD is. Hezekiah's prayers, and tears, and sore weeping, bring before us a glimpse of CHRIST, Who "offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was

heard in that He feared;"[1] and of Whom alone it could be truly said, that He "walked before GOD in truth and with a perfect heart, and did that which was good in His sight;"[2] and Who, by His prayer, delivered His own mystical Body the Church from the sentence of death under which it lay in Adam; and delivered His Jerusalem from her ghostly enemy, our spiritual Sennacheribs, Satan, sin, and death, by a mighty deliverance as the Captain of our salvation. And both were accompanied with miraculous phenomena in the light of the sun; for at Jerusalem CHRIST'S Death was attended with a marvellous darkness;[3] and His Resurrection was accompanied by a going back of the shadow on the dial of our human life, driving back the powers of darkness, and bringing in upon us the glorious light of an eternal day.[4]

Manasseh, the son and successor of Hezekiah, lapsed into idolatry, and was carried to Babylon, but afterwards repented and was restored;[5] and here we may see a vision of GOD'S family the Jews, falling away to sin and punished, but on their repentance brought home again to Jerusalem, and restored to the favour of GOD. His mother's name was Hephzibah, which means, 'My delight is in her,' a name which the prophet Isaiah gives to the Church of CHRIST, the Bride, whom He loveth and cherisheth as His own flesh. If the wicked King Manasseh was born to Hezekiah because he asked for the lengthening of his days, says Isaac Williams, yet also by the same means may it have been brought about that

[1] Heb. v. 7. [2] 2 Kings xx. 3. [3] S. Matth. xxvii. 45.

[4] There is a Jewish tradition that Psalm cxvi. was a Thanksgiving of Hezekiah after his recovery from sickness.

[5] 2 Kings xxi. 1—17; 2 Chron. xxxiii. 11—20.

CHRIST should be born of his lineage; for Hezekiah, together with his son Manasseh, is numbered among the fathers of CHRIST according to the flesh.[1]

"Manasseh shed innocent blood very much;"[2] and there is a wide-spread tradition that the prophet Isaiah was one of his victims, numbered among that army of martyrs of whom S. Paul says that some were "sawn asunder."[3] His acts of remorse and reparation, related in the Book of Chronicles, had the effect of lengthening his own life and reign, which was longer than that of any other king of Judah; and his "Prayer unto his GOD,"[4] when he was holden captive in Babylon, is preserved to us in the Apocrypha. He was "buried in the garden of his own house,"[5] in his humility probably judging himself unworthy to be called a son of David and to be buried in the sepulchre of his fathers. But the innocent blood shed by Manasseh is ever spoken of as the immediate cause of the Babylonish captivity. That was the crowning provocation of the Divine wrath; the sin which, it is emphatically said, "the LORD would not pardon;" in punishment of which GOD had sworn that He would bring "such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle."[6] And that sentence was never reversed. It was the doom of the nation; and its knell was sounding in his ears and in those of his pious grandson above the crash of the falling idols, above the din of the axes and hammers in the LORD's house which they were restoring. Thrice it is repeated: once during the reign of Josiah; "Notwithstanding the LORD turned

[1] S. Matth. i. 10.
[2] 2 Kings xxi. 16.
[3] Heb. xi. 37.
[4] 2 Chron. xxxiii. 18.
[5] 2 Kings xxi. 18.
[6] 2 Kings xxi. 12.

not from the fierceness of His great wrath wherewith His anger was kindled against Judah, because of all the provocations that Manasseh had provoked Him withal."[1] Again, on the eve of the catastrophe; "I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah, king of Judah, for that which he did in Jerusalem."[2] And finally, after the destruction; "Surely at the commandment of the LORD came this upon Judah, to remove them out of His sight, for the sins of Manasseh, according to all that he did; and also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon."[3] His son Amon followed in his father's steps, and his servants conspired against him and slew him, and the people refused him the honour of a burial-place among the sepulchres of the sons of David; but they afterwards "slew all them that had conspired against king Amon, and made Josiah his son king in his stead."[4]

"The remembrance of Josias," says the son of Sirach, "is like the composition of the perfume that is made by the art of the apothecary; it is sweet as honey in all mouths, and as music at a banquet of wine."[5] Of him alone of all the kings it is related that he "turned not aside to the right hand or to the left;" and it has been observed that as the Resurrection of CHRIST and the consequent deliverance of the Church seem to be specially foreshadowed in the history of King Hezekiah, so the Death of CHRIST was signally typified in the history

[1] 2 Kings xxiii. 26.
[2] Jer. xv. 4.
[3] 2 Kings xxiv. 3, 4.
[4] 2 Kings xxi. 23, 24.
[5] Ecclus. xlix. 1.

of King Josiah. Josiah slain in the flower of his age when fighting for his people, was a type of JESUS CHRIST slain by the Jews for the salvation of the world. "I will pour upon the house of David, and upon the inhabitants of Jerusalem," says Almighty GOD by the mouth of the prophet Zechariah, "the spirit of grace and of supplications; and they shall look upon Me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon."[1] And we read in the remarkable words of the sacred historian in the Chronicles, that the Jews lamented Josiah's death with a very bitter mourning; "all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah; and all the singing-men and the singing-women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel."[2] But then comes the prophetic word of consolation, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness,"[3] and "living waters shall go out from Jerusalem, and the LORD shall be King over all the earth; in that day shall there be one LORD, (both for Jew and Gentile,) and His Name one; and Jerusalem shall be safely inhabited."[4]

From his earliest youth Josiah began to seek after the GOD of David, and he repaired and purified the Temple, as CHRIST twice purged the literal Temple at Jerusalem, and came into the world to repair and purify the ancient

[1] Zech. xii. 10, 11.
[2] 2 Chron. xxxv. 24, 25.
[3] Zech. xiii. 1.
[4] Zech. xiv. 8—11.

Church of GOD. The finding of the Book of the Law typified CHRIST'S coming into the world to bring forth the Law of GOD from darkness to light, and to proclaim its true meaning to mankind. And as Josiah sent the Priest and Scribe to Huldah, the prophetess, the type of the Church of CHRIST, so was the true knowledge and meaning of the Law found rather among those who were despised by the world as weak and simple, than among the wise and prudent. Of the Passover which Josiah kept it is said, "Surely there was not holden such a Passover from the days of the Judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah."[1] It was greater than that of Hezekiah, as Hezekiah's was greater than that of any king since the days of Solomon,[2] and this in one respect especially, namely, in its more exact conformity to the Levitical ritual; and it is remarkable in connexion with the time when GOD was about to deprive His people of their religious privileges on account of their sins; for so the true Passover, which is JESUS CHRIST, was killed when Jerusalem was approaching its end. We are reminded too of the Day of Judgment in the history of King Josiah, when he came to Bethel and to the altar of Jeroboam, and took the bones out of the sepulchres and burned them upon the altar, according to the word of the LORD,[3] and in those very graves made a distinction between the righteous and the wicked.[4]

Yet all the goodness of Josiah did not prevent the destruction of Jerusalem, for GOD'S threatened judgment came upon Judah notwithstanding all the intercessions,

[1] 2 Kings xxiii. 22.
[2] 2 Chron. xxx. 26.
[3] 1 Kings xiii. 2.
[4] 2 Kings xxiii. 15—18.

humiliations, and labours of the king; and he himself was slain on the field of battle,[1] though doubtless according to the promise of GOD he was even thus "gathered into his grave in peace;" and in all this he was a type of the Suffering Messiah, Who by dying upon the Cross entered into peace, and became, as Josiah's name also implied, "the Sacrifice of GOD."

"And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead,"[2] the younger in preference to the elder, but this was a blind partiality, for "Thus saith the LORD touching Shallum the son of Josiah, king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more; but he shall die in the place whither they have led him captive, and shall see this land no more;"[3] and the prophet Ezekiel compares him to a lion's whelp brought with chains into the land of Egypt.[4] The king's name was Jehoahaz, 'whom the LORD holds fast,' but that name is changed by Jeremiah the prophet into Shallum, 'retribution,' because he was requited of the LORD with punishment for his sins. Being a usurper, he is degraded to the last place in the list of Josiah's sons in the Book of Chronicles.[5] Pharaoh Necho "put him in bands at Riblah, and made Eliakim the son of Josiah king, and turned his name to Jehoiakim,"[6] the change of name being a sign of his dominion over him, or perhaps he meant thereby to intimate that he was willing to recognise JEHOVAH the GOD of Israel as a national and local

[1] 2 Kings xxiii. 29.
[2] 2 Kings xxiii. 30, 36.
[3] Jer. xxii. 11, 12.
[4] Ezek. xix. 1—4.
[5] 1 Chron. iii. 15.
[6] 2 Kings xxiii. 34.

deity, but not as the GOD of the Universe, for Eliakim means 'GOD will set up,' and Jehoiakim 'JEHOVAH will set up:' as Nebuchadnezzar changed the names of Daniel and his companions into names derived from the deities of Babylon. The prophecies of Jeremiah, from the thirteenth to the twentieth chapter, belong to this period. "In his days Nebuchadnezzar, king of Babylon, came up,"[1] and this campaign against Jerusalem took place in the fourth year of Jehoiakim's reign.[2] The prophet Daniel, writing from the East, and speaking from the Assyrian point of view, calls it the third year, that is, from the time in which Nebuchadnezzar set out.[3] The reading of Jeremiah's roll by Baruch in the king's presence, and the casting of it into the fire by the king, are related in the prophecies of Jeremiah.[4] This fourth year of Jehoiakim is also one era from which the seventy years' captivity predicted by Jeremiah date their origin, and they have their end in the first year of Cyrus. We learn further, from the Book of Chronicles, that Jehoiakim was put in chains by Nebuchadnezzar, with the intention of taking him to Babylon,[5] but either the king did not execute his intention, or if he did (as is asserted in 1 Esdras i. 40) he allowed Jehoiakim to return to Jerusalem, for "Jehoiakim slept with his fathers;"[6] and it is remarkable, in confirmation of the prophecy of Jeremiah,[7] that while every other king of Judah whose death is recorded in the Bible is said also to have been buried, there is no mention of the burial of Jehoiakim. His son Jehoiachin's

[1] 2 Kings xxiv. 1.
[2] Jer. xxv. 1.
[3] Dan. i. 1.
[4] Jer. xxxvi. 1—32.
[5] 2 Chron. xxxvi. 6.
[6] 2 Kings xxiv. 6.
[7] Jer. xxii. 18, 19.

reign, subject to his mother's tutelage, lasted only three months, and then his uncle was made king in his stead; so that the prophecy of Jeremiah also finds its fulfilment here, "He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost."[1]

As Jehoahaz is called Shallum by Jeremiah, so Jehoiachin is called by him Jeconiah or Coniah.[2] The prophet appears, says Dr. Wordsworth, to protest against the empty hypocrisy of these royal names. We see a Jehoiakim, a Jehoiachin, and a Mattaniah, at the close of the series of the kings of Judah. The first presumes that the 'LORD will set him up;' the second that the 'LORD will establish' him; the third speaks of 'the gift of the LORD,' but all of them disobey the LORD, and the LORD executes His judgments upon them and their kingdom for their sins, and Jeremiah takes away from the name of Jehoiachin the elements which connected him with JEHOVAH from Whom he had severed himself by his sins. In Jehoiachin's reign Nebuchadnezzar took Jerusalem,[3] and carried away the king and all the people, except the poorest sort, captive to Babylon, and set Mattaniah, the youngest son of Josiah, upon the throne of Judah, changing his name to Zedekiah, 'righteousness of JEHOVAH,' in order perhaps to remind him of the oath of GOD which he had sworn, and by which he pledged himself to be faithful and obedient to Nebuchadnezzar,[4] or perhaps by a Divine instinct to remind us of the true JEHOVAH-Zidkenu, the LORD our Righteousness, the Divine King of Judah and Israel. But notwithstanding his oath Zedekiah "rebelled against

[1] Jer. xxxvi. 30.
[2] Jer. xxii. 24, 28.
[3] 2 Kings xxiv. 11.
[4] 2 Chron. xxxvi. 13.

the king of Babylon,"[1] and his people "mocked the messengers of GOD, and despised His words, and misused His prophets,"[2] and "therefore He brought upon them the king of the Chaldees,"[3] using him to punish His people for their sins against Him, and "to fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years."[4] Thus the seventy years' captivity was like a compensation for the non-observance of the seventh or Sabbatical year; just as the forty years' wandering in the wilderness was a retribution for the murmuring of the Israelites at the report of the spies who had searched the land forty days. The prophecies of Jeremiah[5] may be read as a divinely-inspired commentary on the events recorded in the last chapter of the Book of Kings, with which the last chapter of Jeremiah[6] coincides. The concluding verses of the Book of Chronicles lead us on to the Books of Ezra and Nehemiah, which describe the rebuilding of the Temple and the walls of Jerusalem, and to the time of Malachi, the last of the prophets, who seals the Canon of the Old Testament with a prophecy of the coming of CHRIST to that city and Temple, and of the building up of the Church Universal by Him.

Cyrus, king of Persia,[7] had been pre-announced in the prophecies of Isaiah as the Shepherd appointed by GOD, and as His Anointed and the Restorer of His people; and in all these respects, as well as in his name, which

[1] 2 Kings xxiv. 20.
[2] 2 Chron. xxxvi. 16.
[3] I.e., Babylon.
[4] 2 Chron. xxxvi. 21.
[5] Jer. xxxix.—xliv.
[6] Jer. lii.
[7] 2 Chron. xxxvi. 22, 23.

signifies the 'Sun,' he was ever regarded by the anci Christian Church as a signal type of CHRIST, the Sun Righteousness, the Good Shepherd, the Anointed One GOD, the Universal Prophet, Priest, and King, the R deemer of GOD's people from the worse than Babylon bondage and captivity, and the Builder of the true Tem in the spiritual Jerusalem the Church of GOD, milit here on earth, and to be glorified hereafter in Heaven.

PARALLEL CHAPTERS OF KINGS AND CHRONICLES.

(*Extracted from Dr. Wordsworth's Commentary.*)

1 Kings iii. 4—15 . .	2 Chron. i. 2—13.
„ v. 15—32 . .	„ ii.
„ vi.; vii. 13—51 .	„ iii. 1; v. 1.
„ viii. . . .	„ v. 2; vii. 10.
„ ix. 10—28 . .	„ vii. 11—22.
„ x. 1—13. . .	„ ix. 1—12.
„ x. 14—29 . .	„ ix. 13—28.
„ x. 26—29 . .	„ i. 14—17.
„ xii. 1—24 . .	„ x. 1; xi. 4.
„ xiv. 21—31 . .	„ xii. 2, 3, 9—16.
„ xv. 1, 2, 6—8 . .	„ xiii. 1, 2, 22, 23.
„ xv. 11—16 . .	„ xiv. 1, 2; xv. 16—1
„ xv. 17—22, 23, 24 .	„ xvi. 1—6, 11—14.
„ xxii. 2—35 . .	„ xviii. 2—34.
„ xxii. 41—51 . .	„ xx. 31; xxi. 1.
2 Kings viii. 17—24 . .	„ xxi. 5—10, 20.
„ viii. 25—29; ix. 16—28; x. 12—14	„ xxii. 1—9.
„ xi.	„ xxii. 10; xxiii. 21.
„ xii. 1—22 . .	„ xxiv. 1—14, 23—27.
„ xiv. 1—14, 17—20 .	„ xxv. 1—4, 11, 17—2

PARALLEL CHAPTERS (*continued.*)

2 Kings	xiv. 21, 22; xv. 2—5, 7 .	2 Chron.	xxvi. 1—4, 21—23.
„	xv. 33—36, 38 .	„	xxvii. 1—3, 7—9.
„	xvi. 2—4 . .	„	xxviii. 1—4.
„	xvi. 19, 20 . .	„	xxviii. 26, 27.
„	xviii. 2, 3 . .	„	xxix. 1, 2.
„	xviii. 13; xix. 37 .	„	xxxii. 1—21.
„	xx. 1, 2, 20, 21 .	„	xxxii. 24, 25, 32, 33.
„	xxi. 1—9, 18—24 .	„	xxxiii. 1—10, 20—25.
„	xxii. . . .	„	xxxiv. 1, 2, 8—28.
„	xxiii. 1—20 . .	„	xxxiv. 29—32.
„	xxiii. 21—23, 28, 29—34 .	„	xxxv. 1, 18—24, 26, 27; xxxvi. 1—4.
„	xxiii. 36, 37; xxiv. 1, 6 . .	„	xxxvi. 5, 6, 8.
„	xxiv. 8—10, 14, 17.	„	xxxvi. 9, 10.
„	xxiv. 18, 19 . .	„	xxxvi. 11—21.

TABLE OF THE KINGS OF JUDAH AND ISRAEL.

B.C.	*Kingdom of Judah.*	*Kingdom of Israel.*	*Other kingdoms.*
975	Rehoboam.	Jeroboam.	....
971	....	....	Shishak, king of Egypt plunder Jerusalem.
957	Abijah.	....	....
955	Asa.	....	....
953	....	Nadab.	....
952	....	Baasha.	....
940	....	....	Zerah, the Ethiopian.
939	....	....	Benhadad I. in Syria.
930	....	Elah.	....
929	....	Zimri.	....
929	....	Omri and Tibni.	....
925	....	Omri alone.	Ethbaal, king of Tyre and Sidon
918	....	Ahab.	....
914	Jehoshaphat.	....	Benhadad II., king of Syria.
897	....	Ahaziah.	....
896	....	Joram.	....
891	Joram, with his father.	....	....
889	Joram.	....	....
884	Ahaziah.	....	Hazael, king of Syria.
883	Athaliah.	Jehu.	....
877	Joash.	....	....
856	....	Jehoahaz.	....
840	....	Jehoash.	Benhadad III., king of Syria.
838	Amaziah.	....	....
824	....	Jeroboam II.	....
810	Azariah.	....	....
783	....	Jeroboam II. dies, anarchy 11 years	....

B.C.	*Kingdom of Judah.*	*Kingdom of Israel.*	*Other kingdoms.*
72	....	Zechariah.	....
71	....	Shallum.	....
71	....	Menahem.	Pul, king of Assyria.
60	....	Pekahiah.	....
59	....	Pekah.	....
58	Jotham.	....	....
53	....	....	Foundation of Rome.
47	....	....	Era of Nabonassar. Rezin, king of Syria.
42	Ahaz.	....	....
40	....	....	Kingdom of Syria destroyed.
39	....	Pekah dies.	Tiglathpileser, king of Assyria.
30	....	Hoshea.	So, king of Egypt.
27	Hezekiah.	....	....
21	....	Downfall of the kingdom of Israel.	Shalmaneser, king of Assyria. Berodach Baladan, king of Babylon. Sargon, king of Assyria.
14	....	....	Sennacherib, king of Assyria, besieges Jerusalem.
98	Manasseh.	....	....
43	Amon.	....	Esarhaddon.
41	Josiah.	....	....
26	....	....	Nabopolassar, king of Babylon.
10	Jehoahaz.	....	Battle of Megiddo against Pharaoh Necho.
10	Jehoiakim.	....	....
06	Beginning of the Captivity.	....	Battle of Carchemish. Conquest of Jerusalem by Nebuchadnezzar.
99	Jehoiachin.	....	Second Conquest of Jerusalem.
99	Zedekiah.	....	Pharaoh Hophrah, king of Egypt.
88	Destruction of Jerusalem.	....	....
62	Jehoiachin's exaltation.	....	Evil Merodach.
36	End of the Captivity.	....	Cyrus reigns alone.

APPENDIX.

1. The Seven Nations of Canaan.
2. The Egyptians.
3. The Syrians.
4. The Assyrians.
5. The Babylonians.
6. The Mehunims.
7. The Arabians.
8. The Philistines.
9. The Edomites.
10. The Ammonites.
11. The Moabites.
12. The Hagarenes.
13. The Midianites.
14. The Amalekites.
15. Shishak.
16. Zerah.
17. Pharaoh Necho.
18. So.
19. Pharaoh Hophrah.
20. Rezon.
21. Benhadad.
22. Hazael.
23. Rezin.
24. Pul.
25. Tiglathpileser.
26. Shalmaneser.
27. Sennacherib.
28. Esarhaddon.
29. Toi.
30. Tabrimon.
31. Hadadezer.
32. Berodach Baladan.
33. Nebuchadnezzar.
34. Evil Merodach.
35. Cyrus.

1. The Seven Nations of Canaan. These comprised the Canaanites, Amorites, Hittites, Perizzites, Hivites, Jebusites, and Girgashites. The Canaanites "dwelt by the sea, and by the coast of Jordan," (Numb. xiii. 29.) "The Hittites and the Jebusites and the Amorites dwell in the mountains" of Judah and Ephraim, (Numb. xiii. 29.) The rich tract bounded by the Jabbok on the north, the Arnon on the south, Jordan on the west, and the 'wilderness' on the east, (Judg. xi. 21, 22,) was perhaps in

the most special sense the land of the Amorites. The Hittites were descended from Heth, the second son of Canaan. The Perizzites inhabited the southern part of the Holy Land, and the 'forest country' on the western flanks of Mount Carmel, (Josh. xvii. 15, 18.) The Hivites were on the northern confines of western Palestine, "under Hermon in the land of Mizpeh," (Josh. xi. 3.) Gibeon was one of their cities, (Josh. ix. 3, 7.) The Jebusite is the third son of Canaan, and this nation inhabited Jerusalem before its occupation by David. The seven Canaanitish nations were types of the seven deadly sins:—

The Canaanite	Avarice.
The Amorite	Luxury.
The Hittite	Sloth.
The Perizzite	Pride.
The Hivite	Envy.
The Jebusite	Ignorance.
The Girgashite	Gluttony.

2. THE EGYPTIANS. The inhabitants of the country occupying the north-eastern angle of Africa. In Ezekiel the country is spoken of as extending from Migdol to Syene, which indicates the same limits to the east and south as at present, (Ezek. xxix. 10; xxx. 6.) The common name of Egypt in the Bible is 'the land of Mizraim,' being colonized by descendants of Mizraim, the son of Ham, (Gen. x. 6.) Mizraim, a dual noun, indicates the natural division of the country into the upper and lower region: the singular, Mazor, also occurs. The Arabic name of Egypt, 'Mizr,' signifies 'red mud.' Egypt is also called in the Bible 'the land of Ham.' The religion of the Egyptians consisted of the lowest kind of nature-worship. Aaron's golden calf was probably taken from the Bull Apis. Remphan and Chiun were foreign divinities imported into Egypt, and Ashtaroth was worshipped at Memphis. From the time of Menes, the first king, till the shepherd invasion, Egypt seems to have enjoyed perfect tranquillity. The Shepherds were foreigners who came from the east, and gained the rule in Egypt. The Pharaohs of Abraham and Joseph were of this

line. The 'new king which knew not Joseph,' is generally thought to have been an Egyptian of the eighteenth dynasty; and it seems likely that the king who crushed the shepherds would be the first oppressor of the nation of Israel which they had protected. A passage in Isaiah, (lii. 4,) indicates that the oppressor was an Assyrian. Rameses II. is supposed to have been the Pharaoh of the Exodus. Shishak restored the unity of the kingdom, which had fallen into anarchy; and his successor, Osorkon I., is probably the Zerah who defeated King Asa. So, (Sebek II.,) made an alliance with Hoshea, the last king of Israel. Tirhakah, the third of this house, advanced against Sennacherib in support of Hezekiah. Then a native dynasty of Saite kings occupied the throne, and Psammetichus I. warred in Palestine, and took Ashdod, or Azotus, after a siege of twenty-nine years. Necho, his son, marched along the coast of Palestine to attack the king of Assyria. At Megiddo Josiah encountered him, notwithstanding the remonstrance of the Egyptian king. The army of Necho was routed at Carchemish by Nebuchadnezzar, (Jer. xlvi. 2.) Apries, or Pharaoh Hophrah, sent his army into Palestine to the aid of Zedekiah, so that the siege of Jerusalem was raised for a time, and he received the fugitives from the captured city. He seems to have been afterwards attacked by Nebuchadnezzar in his own country. But the new power of Persia was to prove even more terrible to his house than Babylon had been, and Cambyses reduced the country to the condition of a province of his empire, B.C. 525. The history of Ethiopia is closely interwoven with that of Egypt, and the two countries were not unfrequently united under the rule of the same sovereign. Esarhaddon is stated to have conquered both Egypt and Ethiopia.

3. THE SYRIANS. The Jews first came into hostile contact with the Syrians in the time of David, who made war on Hadadezer, king of Zobah, (2 Sam. viii. 3, 4, 13.) The Syrians and Ammonites were defeated by Joab, and submitted to Israel till the reign of Solomon, when an independent kingdom was set up by Rezon at Damascus. On the separation of the kingdoms of Israel and Judah the remainder of Syria shook off the

yoke. Syria afterwards became attached to the great Assyrian Empire, from which it passed to the Babylonians, and from them to the Persians; but upon the death of Alexander it became the head of a great kingdom, and Antioch was its capital. It was finally made a province of the Roman Empire, and in Christian times became one of the most flourishing churches. (Acts xiii. 1; xv. 23.)

4. THE ASSYRIANS. Assyria derived its name from Asshur, the son of Shem, who in later times was worshipped by the Assyrians as their chief god. The country lay on the banks of the Tigris, and its capital was Nineveh. Holy Scripture tells us that Assyria was peopled from Babylon, (Gen. x. 11,) but it does not appear in Jewish history as a kingdom till the reign of Menahem. The most remarkable kings of Assyria were Pul, Tiglathpileser, Sardanapalus, Shalmaneser, Sennacherib, and Esarhaddon. These kings all warred in Palestine and its neighbourhood. The fall of Assyria, prophesied by Isaiah, (x. 5—19,) was effected by the growing strength and boldness of the Medes, supported by the Babylonians. The prophecies of Nahum and Zephaniah against Assyria refer to this, and Ezekiel bears witness to the great destruction which had come upon the Assyrians, (xxxi.)

5. THE BABYLONIANS. The Babylonians were Cushites, of the family of Ham. Of Nimrod we read, (Gen. x. 10,) "the beginning of his kingdom was Babel," i.e., Babylon, thence called 'the land of Nimrod,' (Micah v. 6.) In Holy Scripture Babylon is the symbol of the power of this world in its hostility to GOD, and Nimrod and Babylon stand together as foreshadowings of the power of evil. Nimrod "went forth into Asshur," that is, invaded and conquered Assyria, (Gen. x. 11,) and "builded Nineveh," called after his son Ninus, and with which the name Nimroud is still connected.

6. THE MEHUNIMS. The Mehunims, or Meunims, were a people against whom King Uzziah waged a successful war. (2 Chron. xxvi. 7.) The name is the plural of Maon. The Maonites inhabited the country at the back of the range of Seir. They are spoken of in the reign of Hezekiah as Hamites, or as

in alliance with the Hamites, (1 Chron. iv. 40, 41), and occur also in the lists of those who returned from the captivity with Zerubbabel, (Ezra ii. 50; Neh. vii. 52.)

7. THE ARABIANS. During the reign of Jehoshaphat the Arabians, in conjunction with the Philistines, were tributary to Judah (2 Chron. xvii. 11;) but in the reign of his successor they revolted, ravaged the country, plundered the royal palace, and slew all the king's sons except the youngest (2 Chron. xxi. 16; xxii. 1.) They were again subdued by Uzziah, (2 Chron. xxvi. 7.) On the return from Babylon they were among the foremost in hindering Nehemiah in his work of restoration, and plotted with the Ammonites and others for that end, (Neh. iv. 7.)

8. THE PHILISTINES. The Philistines are described by the Prophet Amos as coming from Caphtor, (Amos ix. 7,) and in the time of the Judges they had attained an important position among eastern nations, and were subdued by David, who "took Metheg-ammah out of the hand of the Philistines," (2 Sam. viii. 1,) a passage which is interpreted to mean that he "took the bridle of the metropolis out of their hand," that is, their ascendancy was utterly broken. The whole of Philistia was included in Solomon's empire, but after the division of the kingdom the Philistines recovered some of their possessions, and carried on a series of attacks on the kingdom of Israel, (Isa. ix. 11, 12.) The hatred they bore to the Jews was exhibited in acts of hostility at the time of the Babylonish captivity, (Ezek. xxv. 15—17), but some of the Jews afterwards married Philistine women, (Neh. xiii. 23, 24.) Their gods were Dagon, Ashtaroth, and Baalzebub; and their cities Gath, Gaza, Askelon, Ashdod, and Ekron.

9. THE EDOMITES. The Edomites were descendants of Esau, settled in Mount Seir, and spread through Arabia Petræa. They were first governed by Dukes or Princes, and afterwards by Kings. They were subdued by Saul and David, but Hadad became an independent king towards the close of Solomon's reign. In the reign of Jehoram Edom rebelled, and Amaziah subsequently took Selah, that is, Petræa, the chief city of

Edom, and obliged ten thousand people to leap from the rock, (2 Chron. xxv. 11, 12.) When Nebuchadnezzar besieged Jerusalem, the Edomites joined him, and we have in Psalm cxxxvii., says S. Chrysostom, the words of the Hebrew captives at Babylon, and he who is there declared to be blessed is Cyrus. (See also Obadiah 10; Lam. iv. 22.) They were subdued and incorporated with the Jews under the Maccabees, and the whole province was afterwards called Idumæa.

10. THE AMMONITES. The Ammonites were descended from Ben-Ammi, the son of Lot's daughter, (Gen. xix. 38.) They destroyed the Zamzummims, (Deut. ii. 20,) and were afterwards defeated by Jephthah, Saul, David, Joab, and Jehoshaphat. The deity of the tribe was Molech, generally called Milcom or Melcham in the Old Testament. It has been conjectured that Nahash was the official title of their kings. At the time of the captivity many Jews took refuge among the Ammonites, (Jer. xl. 11.) On the return from Babylon Tobiah the Ammonite was among the opponents of Nehemiah's restoration.

11. THE MOABITES. The Moabites were descended from Moab, the son of Lot's eldest daughter. They occupied a territory on the banks of the river Arnon, having defeated the Emims, (Deut. ii. 10.) Eglon, king of Moab, oppressed Israel, and Saul and David subdued them; but Mesha, king of Moab, refused to pay tribute, and was besieged by Jehoshaphat and Jehoram, (2 Kings iii. 4,) and offered his son as a burnt-offering to his god Chemosh. After the return from the captivity it was a Moabite, Sanballat of Horonaim, who took the chief part in endeavouring to hinder the operations of the rebuilders of Jerusalem (Neh. ii. 19, &c.; and Isa. xv.; xvi.; Jer. xlviii.) Moab was afterwards carried captive to Assyria. Ruth was a Moabitess.

12. THE HAGARENES. The Hagarenes dwelt on the east of Palestine, and the tribe of Benjamin made war upon them in the time of Saul, (1 Chron. v. 10, 18—20; Ps. lxxxiii. 6.) They are supposed to have been Ishmaelites, named after Hagar. Jaziz the Hagerite, i.e., Hagarene, had the charge of David's sheep, (1 Chron. xxvii. 31.)

13. THE MIDIANITES. The Midianites were descended from Midian, a son of Abraham and Keturah, and dwelt principally in the desert north of the peninsula of Arabia. Midian is first mentioned as a people when Moses fled, having killed the Egyptian, to the "land of Midian," (Exod. ii. 15,) and married a daughter of a priest of Midian, (21.) The "land of Midian" was probably the peninsula of Sinai. Zebah and Zalmunna, Oreb and Zeeb, were kings or princes of Midian.

14. THE AMALEKITES. This tribe occupied the peninsula of Sinai and the wilderness intervening between the southern hill ranges of Palestine and the border of Egypt. Arabian historians represent them as originally dwelling on the shores of the Persian Gulf, whence they were pressed westward by the growth of the Assyrian empire, and spread over a portion of Arabia at a period antecedent to its occupation by the descendants of Joktan. This account of their origin harmonises with Gen. xiv. 7, where the "country" of the Amalekites is mentioned several generations before the birth of the Edomite Amalek. Their kings were perhaps distinguished by the hereditary title of Agag. Their destruction was completed by David, (1 Sam. xxvii. xxx.)

15. SHISHAK, king of Egypt, plundered Jerusalem in the reign of Rehoboam, and has left a record of his expedition sculptured on the wall of the great temple of El-Karnak. The connexion of the rival kingdom of Israel with the monarchy of Egypt may help to account for this invasion. Probably the Egyptians were invited by Israel to come up against Jerusalem. Solomon had broken GOD'S law which forbad the kings of Judah to go down into Egypt, and to multiply horses from Egypt, and Egypt was made the scourge in GOD'S hands for the sins of Judah. Shishak was the first king of the twenty-second or Bubastic dynasty. He is called Sesonchis by Julius Africanus, and Sesonchosis by Eusebius, and Sheshonk on the Egyptian monuments. In a bas-relief at Karnak, two figures are represented as dragging towards the feet of their god more than 130 captives, with their hands bound behind their backs. These figures are supposed by some to represent cities of Judæa; and

it is generally agreed that this sculpture represents a victory gained over the Hebrew nation by this Egyptian king.

16. ZERAH, the Ethiopian, or Cushite king, came up with a great force against Asa, king of Judah, and against Jerusalem. He was probably a king of Egypt, the successor of Shishak. The history of this invasion, (2 Chron. xiv. 9,) is very instructive. In the reign of Rehoboam GOD had raised up Shishak against him and his people for their sins; and though, on their repentance, GOD mitigated the chastisement, yet for reasons which He Himself declared, He allowed Shishak to spoil Jerusalem, (2 Chron. xii. 8, 9.) But in the reign of the pious king Asa, another king of Egypt comes with a larger host and from the same nations; but Asa cried unto the LORD, and the LORD smote the invaders, and Asa and his army carried away very much spoil, and returned to Jerusalem. This defeat of the Egyptian army was the act of GOD, and was a signal proof that the GOD of Judah was the same GOD Who had delivered His people of old out of the bondage of Egypt, and had overwhelmed the hosts of Egypt in the Red Sea; that His arm was not shortened, and that He would continue to deliver His people if they trusted in Him and obeyed Him.

17. PHARAOH NECHO. Pharaoh is the common title of the native kings of Egypt in the Bible, corresponding to Phra, the Sun, of the hieroglyphics. Pharaoh Necho is the first mention in the Bible of a proper name with the title Pharaoh. He is also called Necho simply. Herodotus calls him Nekos. He is said to have attempted to complete the canal connecting the Red Sea with the Nile, and to have sent an expedition of Phœnicians to circumnavigate Africa. At the commencement of his reign, B.C. 610, he made war against the king of Assyria, and being encountered on his way by Josiah, defeated and slew the king of Judah at Megiddo, (2 Kings xxiii. 29, 30; 2 Chron. xxxv. 20, 24.) Necho seems soon to have returned to Egypt; perhaps he was on his way thither when he deposed Jehoahaz. The army was probably posted at Carchemish, and was there defeated by Nebuchadnezzar, in the fourth year of Necho, *B.C. 607*, that king not being as it seems then at its head, (Jer.

xlvi. 1, 2, 6, 10.) This battle led to the loss of all the Asiatic dominions of Egypt (2 Kings xxiv. 7.)

18. So was king of Egypt in the reign of Hoshea. At this time Egypt and Assyria were great rivals, and Palestine lay between them, and endeavoured to avail itself of Egypt against Assyria, (2 Kings xvii. 4.) Sennacherib's expedition, (2 Kings xix.,) in which his army was destroyed under Hezekiah, was directed against Egypt; and Pharaoh Necho's campaign, in which Josiah fell, (2 Kings xxiii. 29,) was against Assyria.

19. PHARAOH HOPHRAH. This king of Egypt is mentioned in Jeremiah, (xliv. 30,) as aiding Zedekiah against Nebuchadnezzar; and an army came out of Egypt, so that the Chaldeans were obliged for a time to raise the siege of Jerusalem. The city was first besieged in the ninth year of Zedekiah, and was captured in his eleventh year. The Egyptian army returned without effecting its purpose, (Jer. xxvii. 5—8; Ezek. xvii. 11—18; 2 Kings xxv. 1—4.)

20. REZON, the son of Eliadah, a Syrian, when David invaded Hadadezer, king of Zobah, put himself at the head of a band of freebooters, and set up a petty kingdom at Damascus, (1 Kings xi. 23.)

21. BENHADAD signifies 'Son of the Sun,' and was a common title of the Syrian kings. Benhadad I. was either son or grandson to Rezon, and in his time Damascus was supreme in Syria. His alliance was courted by Baasha and by Asa. Benhadad II. besieged Samaria in the reign of Ahab, and renewed the attack after Ahab's death, when the terrible famine and the panic of the Syrian army occurred. Benhadad III. was the son of Hazael. In his reign Joash recovered the cities which Jehoahaz had lost to the Syrians. His misfortunes in war are noticed (Amos i. 4.)

22. HAZAEL, king of Syria, appears to have been previously a person in high position at the court of Benhadad II., whom he murdered. He was engaged in hostilities with Ahaziah, king of Judah, and Jehoram, king of Israel, for possession of the city of Ramoth Gilead. The Assyrian inscriptions show that at this time a destructive war was being waged between

the Assyrians on the one side, and the Syrians, Hittites, Hamathites, and Phœnicians on the other. Towards the close of the reign of Jehu Hazael led the Syrians against the Israelites, whom he smote in all their coasts, thus accomplishing the prophecy of Elisha (2 Kings viii. 12; x. 32.) At the close of his life, having taken Gath, he proceeded to attack Jerusalem, (2 Chron. xxiv. 24,) and was about to assault the city, when Joash bribed him to retire, (2 Kings xii. 18.)

23. REZIN, king of Syria, attacked Jotham during the latter part of his reign, (2 Kings xv. 37,) but his chief war was with Ahaz, whose territories he invaded in company with Pekah. The Divine prophecy of the Messiah was called forth by this expedition, (Isa. vii. 1—16.) Rezin "recovered Elath to Syria," but was afterwards attacked and slain by Tiglathpileser, king of Assyria.

24. PUL, king of Assyria, seems to have been invited by Menahem himself, or by some rival party, to come against the land of Israel, (2 Kings xv. 19.) He is the first Assyrian monarch mentioned in Scripture. There appears to be a record of the payment of the tribute which Menahem paid to Pul in an ancient Assyrian inscription, where Pul is called Vul-lush, and Menahem Minikhimmi of Samarina. With Pul the conquests of the Assyrians in south-western Asia began, and were continued by his successors, Tiglathpileser, (2 Kings xv. 29; xvi. 9; 1 Chron. v. 26,) Shalmaneser, (2 Kings xvii. 5; xviii. 9,) and Sennacherib, who is called Shalmaneser's successor, (Tobit i. 15,) and whose army was destroyed in the days of Hezekiah, and who was slain by his sons, (2 Kings xix. 35—37.) Sargon, mentioned in Isaiah (xx. 1) is supposed to have reigned between Shalmaneser and Sennacherib, and to have been the conqueror of Samaria. His acts are recorded by himself in the cuneiform inscriptions of his palace at Khorsabad near Nineveh.

25. TIGLATHPILESER. This name is explained by some to mean 'Lord of Tigris.' He is the second Assyrian king mentioned in Scripture, and attacked Samaria in the reign of Pekah. After his first expedition a league was formed between Rezin, *king of* Syria, and Pekah, having for its special object the hu-

miliation of Judah. Ahaz applied to Assyria for assistance, and Tiglathpileser consented to aid him, and again appeared at the head of an army in those regions. He first marched against Damascus, which he took (2 Kings xvi. 9,) razing it to the ground and killing Rezin, the Syrian monarch. After this he overran the whole district to the east of Jordan, carrying into captivity "the Reubenites, the Gadites, and the half tribe of Manasseh," (1 Chron. v. 26.) He was the founder of the new empire, which, together with the kingdom of Babylon under Belesis or Nabonassar, arose upon the ruins of the older Assyrian empire. The seat of the former of these kingdoms was Nineveh; that of the second Babylon. About B.C. 605 Nineveh fell, by the combined forces of Nabopolassar and Cyaxares; and Babylon for a time was supreme under Nebuchadnezzar, (B.C. 604—560.)

26. SHALMANESER, king of Assyria, supposed to be the same as Shalman, mentioned as a spoiler of cities by the prophet Hosea (x. 14,) was the predecessor of Sargon (Isaiah xx. 1,) whose acts are described by himself in the cuneiform inscriptions at Khorsabad, and who appears to have finished the conquest of Samaria which Shalmaneser began (2 Kings xvii. 3.) The inscription is, 'Samaria I besieged and took; 27,280 men who dwelt in it I carried away.' It is not said in Holy Scripture that Shalmaneser took Samaria, but that he besieged it, and that the siege lasted three years, and that the king of Assyria, i.e. Sargon, took it (2 Kings xviii. 9, 10.) The siege began in the seventh year of Hoshea (2 Kings xviii. 9.) The king of Assyria "carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes," (2 Kings xvii. 6.) This was the northern tract of Assyria, the mountain territory on the borders of Assyria and Media. The scene of the Book of Tobit is laid in Assyria at Nineveh (i. 3, 10,) and in Media (i. 14; iv. 1,) and Ecbatane (vii. 1.)

27. SENNACHERIB, king of Assyria, succeeded Sargon. He came up against all the fenced cities of Judah in the reign of Hezekiah (2 Kings xviii. 13—37: Isaiah xxxvi., xxxvii.;

2 Chron. xxxii.) and sent Tartan, Rabsaris, and Rabshakeh against Jerusalem. These names are probably official titles: Rabsaris, literally chief of the eunuchs; Rabshakeh, literally chief cupbearer. The Syrian language was the Aramaic, the popular language of Syria, Babylonia, and Assyria; and was understood by the chief men of Judah, such as Eliakim, and Shebna, but not by the common people of Jerusalem (2 Kings xviii. 26.) The court language of Assyria was an Arian dialect. In the inscription of Khorsabad Sargon mentions three of the cities specified (2 Kings xviii. 34,) namely Hamath, Arpad, and Samaria, as among his conquests. Hezekiah rent his clothes and covered himself with sackcloth to show his penitential sorrow for his sins and his indignation for the blasphemy of Rabshakéh against the GOD of Israel, and entreated Isaiah the prophet to become his ambassador with GOD; and GOD raised up Tirhakah, king of Ethiopia, against Sennacherib. But it appears that Hezekiah's faith and patient endurance were exercised by GOD for some considerable time, and that on account of their fear of the Assyrian army the inhabitants of Judah did not plough nor sow the land (2 Kings xix. 29.) The first assault of Sennacherib was in the fourteenth year of Hezekiah; but the destruction of Sennacherib's army was not till his eighteenth year. The deliverance of Israel in the third year after this severe trial may be compared with the deliverance of the whole world on the third day by the Resurrection of CHRIST and overthrow of Satan. "And it came to pass that night,"—not the night in which the prophecy (2 Kings xix. 29) was delivered, but about two years after it; for 'that night' (2 Kings xix. 35) signifies that great and fearful night which the prophet had foreseen and pre-announced, and in which the terrible judgment was accomplished. Sennacherib dwelt some time at Nineveh after his return before his death, (2 Kings xix. 37.)

28. ESARHADDON succeeded his father Sennacherib, and is called also Sarchedonus, (Tobit i. 21, 22.) He overthrew the sons of Merodach Baladan, and abolished the viceroyalty at Babylon, and fixed his own residence there, and to it he carried King Manasseh, (2 Chron. xxxiii. 11.)

29. Toi, king of Hamath, on the river Orontes. After the defeat of his powerful enemy the Syrian king Hadadezer by the army of David, Toi sent his son Joram, or Hadoram, to congratulate the victor and do him homage with presents of gold, silver, and brass, (2 Sam. viii. 9, 10.)

30. Tabrimon, the father of Benhadad I., king of Syria, in the reign of Asa, (1 Kings xv. 18.)

31. Hadadezer, or Hadarezer, son of Rehob, (2 Sam. viii. 3,) king of the Aramite state of Zobah, while on his way to establish his dominion at the Euphrates, was overtaken by David, and defeated with great loss both of chariots, horses, and men, (1 Chron. xviii. 3, 4.) He afterwards sent his army to the assistance of his kindred the people of Maachah, Rehob, and Ishtob, crossed the Euphrates, and encamped at Helam, but David completely routed them.

32. Berodach Baladan, king of Babylon, in the days of Hezekiah, (2 Kings xx. 12.) He is called Merodach Baladan in Isaiah, (xxxix. 1.) His ambassadors came to congratulate Hezekiah on his recovery from his sickness, and to inquire concerning the miraculous sign on the sun-dial of Ahaz, (2 Chron. xxxii. 31.) Hezekiah showed them all his precious things, wishing to display his power to them, and "God left him."

33. Nebuchadnezzar, king of Babylon, called also Nebuchadrezzar, and Nabuchodonosor. The first portion of his name is Nebo, the Chaldean deity. He was the son and successor of Nabopolassar, the founder of the Babylonian empire. The first mention of his name in Scripture is in 2 Kings xxiv. 1; and here we see the ascendancy of Babylon and its subjugation of Jerusalem. Humanly speaking it might have been anticipated that either Assyria or Egypt would have been employed by God as His instrument for punishing the sins of Judah. Assyria had conquered Israel and Babylon, (2 Chron. xxxiii. 11.) But the sure word of prophecy even in the days of Ahaz had foretold the ruin of Assyria, (Isaiah x. 12,) and of Egypt, (Isaiah xix.,) and had pointed out Babylon as the scourge of God's anger against Jerusalem, (Isaiah xxxix. 6,) and had even foreseen and foretold the subsequent overthrow of Babylon

itself, (Isaiah xiii. 1—22; xxi. 1; xlvii. 1,) and had predicted the return of the remnant of Judah to Jerusalem, (Isaiah xliii. 14—18; xlv. 1; xlviii. 20.) And so it came to pass. The campaign against Jerusalem took place in the fourth year of Jehoiakim's reign, (Jer. xxxv. 1; xlvi. 2.) Having taken Jerusalem Nebuchadnezzar returned to Babylon, and erected the golden image in the plains of Dura. Afterwards he returned to Palestine and besieged Tyre, and the prophecies of Jeremiah and Ezekiel were then probably accomplished against the Zidonians, Philistines, Edomites, and Moabites, (Jer. xxvii. —xxix.; Ezek. xxv.) Nebuzaradan, his general, again invaded Palestine, probably to revenge the death of Gedaliah; and carried away captive the residue of the Jews and Israelites, (Jer. lii. 30.) He afterwards became master of Egypt, laid waste great part of Africa, and penetrated into Spain. He employed his acquired wealth in ornamenting the temples at Babylon and enriching the splendour of the city. His son, or grandson, Belshazzar, (Dan. v.,) allied himself with Crœsus, king of Lydia, who was defeated by Cyrus.

34. Evil Merodach, so called from the Babylonish deity Merodach, was the son and successor of Nebuchadnezzar, and was murdered by his successor Neriglissar. He released Jehoiachin, king of Judah, from his imprisonment of thirty-seven years.

35. Cyrus, the founder of the Persian empire, (Dan. vi. 28; x. 1, 13; 2 Chron. xxxvi. 22, 23,) was the son of Mandane, daughter of Astyages, the last king of Media, and Cambyses, a Persian of the royal family of the Achæmenidæ. It is said that in consequence of a dream Astyages desired the death of his infant grandson, but the child was spared by those charged with the commission of the crime, and was reared in obscurity under the name of Agradates. When he grew up to manhood his courage and genius placed him at the head of the Persians. The tyranny of Astyages had alienated a large faction of the Medes, and Cyrus headed a revolt which ended in the defeat and capture of the Median king, and the transfer to Persia of the dominion previously in possession of the Medes. Cyaxares

II. (Darius) was placed by Cyrus on the throne of Babylon, which he governed according to the laws of the Medes and Persians, dividing the whole Persian and Babylonian empire into 120 provinces, (Dan. vi.) When Cyaxares died, Cambyses being also dead, Cyrus succeeded to the empire, which now comprised Media, Persia, Assyria, Babylonia, Asia Minor, Syria, Phœnicia, and Palestine. According to Herodotus, Cyrus fell in a battle against the Massagetæ, B.C. 529. He was a generous liberator of the Jews, and a just guardian of their rights.

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